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HISTORY

OF THE

BAPTIST MISSIONARY SOCIETY,

FROM 1792 TO 1842.

BY THE

REV. F. A. COX, D.D., LL.D.

TO WHICH IS ADDED

A SKETCH OF THE GENERAL BAPTIST MISSION.

IN TWO VOLUMES.

VOL. I.

SECOND THOUSAND.

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ADVERTISEMENT.

THE proceedings of the Baptist Missionary Society have hitherto appeared in the form of periodical accounts, brief narratives, reports, letters, and other minor productions; but it has long been regarded as a desideratum that a different kind of history should be written. In this attempt, the author has aimed to disentangle the most important facts from the confusion into which they have been thrown—to introduce men and things, as they have been familiarised by personal knowledge—to select the most important biographies, European and oriental—to point out the origin, and trace the results of various missionary operations in connexion with the Society—to show the literary as well as religious bearing of the mission—to contemplate its moral effects and public influence—and to mark, at every step, the superintending providence of God.

The author has been induced to add to his work a brief account of the General Baptist Mission, at the suggestion of some of the friends of that kindred institution. This sketch must, in fact, be regarded as the production of his friend the Rev. J. Peggs, of Ilkeston; being the abridgment of a manuscript which he has furnished.

The thanks of the author are hereby presented to Mr. Bernard Barton for having kindly contributed an introductory poem to adorn his volumes.

Finally, he has to discharge a duty to every reader, by pouring forth a fervent prayer on his behalf, that he may not only peruse with some interest the narrative of events so important, and the sketches of the characters of men so distinguished, but largely participate the grace of that Holy Spirit whose mighty power has been conspicuously displayed in all the successes of the missionary enterprise.

Hackney,

September 12, 1842.

INTRODUCTORY VERSES

BY BERNARD BARTON.

COMMUNICATED EXPRESSLY FOR THIS WORK.

THESE went not forth, as man too oft hath doňe,
Braving the ocean billows' wild uproar,
In hopes to gather, ere life's sands were run,
Yet added heaps of mammon's sordid ore;—
They went not forth earth's treasures to explore,
Where sleeps in sunless depths the diamond's ray;
Nor were they urged by love of classic lore,
Their homage of idolatry to pay
Where heroes fought and fell, or poets poured their lay.

They left not home to cross the briny sea,
With the proud conqueror's ambitious aim,
To wrong the guileless, to enslave the free,
And win a blood-stained wreath of doubtful fame,
By deeds unworthy of the christian name;
Nor to inspect, with taste's inquiring eye,
Temple and palace of gigantic frame,
Or pyramid up-soaring to the sky,
Trophies of art's rich power in ages long gone by.

Nor did their fancy nurse the gentle dream
Of Nature's fond enthusiast, who, intense
In admiration of her charms, would seem
To worship HER, forgetful of th' offence
Given to her great and glorious MAKER thence!
In them the woodland scenery's sylvan thrall,
The sunny vale, or cloud-capt eminence,
The brooklet's murmur, or the cataract's fall,
But wakened thoughts of Him whose word had formed them all.

For they went forth as followers of the Lamb,
To spread his gospel-message far and wide,
In the dread power of Him, the great I AM,—
In the meek spirit of the Crucified,—
With unction from the Holy Ghost supplied,
To war with error, ignorance and sin,
To exalt humility, to humble pride,
To still the passions' stormy strife within,
Through wisdom from above immortal souls to win;—

To publish unto those who sat in night
And death's dark shadow, tidings of glad things ;—
How unto them the gospel's cheering light
Was risen, with life and healing on its wings ;—
How He, the Lord of glory, King of kings,
Their souls to save from sin's enthralling yoke,
Had left those realms where harps of golden strings,
By seraphs touched, in heavenly music spoke,
And by his mighty power their chains of bondage broke,—

How he for them upon the cross had died,
And poured his blood to cleanse their guilt away,—
That, plunged beneath its sin-effacing tide,
Their spirits, made no more the spoiler's prey,
Might stand before Him, clothed in white array,
The Saviour's ransomed and redeemed among,
Who worship in His presence night and day,
And join in that "innumerable throng"
Who raise thanksgiving's psalm, salvation's joyful song.

Such was their errand ! What though they might fare
Too oft as wanderers on a foreign strand,
Or "lonely pilgrims, as their fathers were?"
They trusted still their Master's guiding hand,
And felt, anon, their humble faith expand ;
For He who sent them forth at times would prove
"A rock's vast shadow in that weary land,"
Or give them, in the riches of his love,
To drink the way-side brook, and lift their hopes above.

Nobly, as followers of the Nazarene,
Did CAREY, MARSHMAN, WARD, perform their part;
And by degrees the blessed fruits were seen
In many a contrite and converted heart;
Fruits which might cause unbidden tears to start
From eyes unused to weep; because they told
Faith was their pole-star, and God's word their chart;
Even that faith, more precious far than gold,
That word of promise sure, whose truths are manifold.

Amply were these fulfilled! the chains of caste
Were broken; languages and tongues made one;
That mighty power, THE PRESS, its influence vast
Lent to the cause, that "they who read, might run;"
And, more to spread the kingdom of his Son,
God raised up native preachers, men untaught
By worldly wisdom, yet surpassed by none
In simple zeal for Him whose praise they sought,
Because his sinless blood their sinful souls had bought.

Thus, many a solitary place made glad,
The wilderness forgot its earlier doom;
The joyful desert, with new beauty clad,
Rivalled the rose in its luxuriant bloom;
Thy glory, Lebanon! was given for gloom,
To those who sat in darkness and in night;
And they who in the shadow of the tomb
Before had slept, beheld the radiance bright
Of that arising Sun whose beams are life and light.

Such was their recompense, whose arduous toil
Had spread through heathen lands Jehovah's name;
Tarriers at home divided, too, the spoil,—
Their aim, their object, and their hopes the same;
Nor less to be revered their humble fame,
Though less conspicuously such may have striven,
Who fanned at home the missionary flame,
Whose frequent prayers were like the hidden leaven,
As by their household hearths they built their hopes in heaven.

Hence SUTCLIFF'S, FULLER'S names are justly dear,
RYLAND and PEARCE in many a heart inshrined;
With equal zeal and love they laboured here,
Each filling up the part to each assigned,
All in one work of love to all combined!
Though Paul may plant, Apollos water, still,—
Where both their proper station seem to find,
And zealously its duties to fulfil,—
The blessing is the Lord's—the increase, of his will.

To Him, then, be the glory! All renown
Which man can give to man, must soon decay.
Father, before thy throne we cast each crown;
Thine be the honour, thine the praise alway!
Be thou the guard, the guide, the hope, the stay,
Of all who prize the gospel of thy Son,
Whether at home they hear, or preach, or pray,
Or on thine errands to far regions run;
That so thy kingdom come, thy will on earth be done!

Raise up, and send forth, yet, to heathen lands
Those who shall spread thy name through every clime !
And oh, may prayerful hearts and holy hands,
At home uplifted, aid, from time to time,
To banish error, ignorance, and crime ;
Till every tongue confess, and bend each knee ;
And, in the words of prophecy sublime,
Even as the waters cover the wide sea,
Earth may itself be filled with knowledge, Lord, of thee !

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HISTORY,

&c.

PART I.

HISTORY OF THE MISSION FROM ITS COMMENCEMENT TO THE YEAR 1815.

CHAPTER I.

ORIGIN OF THE MISSION.

THE year *one thousand seven hundred and ninety-two* is memorable as the era of extraordinary events. Portentous clouds had been for a long period gathering in the political horizon, till the thunders of the French revolution exploded, and were heard throughout Europe. Having decreed the abolition of royalty, the Convention summoned the monarch to their tribunal, and consigned him to public execution. The whole country was in a ferment; massacres were perpetrated, and proscriptions issued every day; christianity was denounced, and in the premature predictions of their most celebrated men, was speedily to become extinct. The infection of these sentiments spread; and, while intestine commotion and foreign war combined to unloose the cords which bound all social existence together, infidelity usurped the dominion of men's passions, and poured the venom of its malignity into all the channels of literature.

The immediate results were alarming. A spirit of selfishness, distrust, and hatred, was generated; people were everywhere induced to regard exclusively their personal interests; and the demons of strife stalked abroad over desolated nations.

These effects were far from being restricted to continental Europe; our own country largely participated in the revolutionary feelings of the time; infidelity eclipsed the glory of truth, and spread its pestilential atmosphere amidst the moral darkness and confusion. The nation became warm in politics, and cold in religion. The hallowed excitement of a previous season of revival by the ministrations of Whitfield and the Wesleys, was rapidly subsiding; and, even within the precincts of an orthodox christianity, the spirit of this world, encouraged by the absorbing interest taken in public affairs, was fast destroying individual piety. Forms and ceremonies, indeed, there were,—maintained, too, with sufficient vehemence and pertinacity; but the power of religion was denied. Nothing morally great was achieved; nothing was attempted. Discord reigned in Europe, perplexity in Britain; and gross darkness covered the face of the world.

Into this mass of confusion and crime, God put the purifying leaven; and though at first insignificant, unobserved, slow in operation, encompassed with difficulties, and checked by opposition,—yet the influence was of a nature to manifest its celestial character, and to ensure its permanency. A missionary feeling being produced in a few, gradually expanded till it affected the heart of the christian church; so that from the humble beginnings about to be recorded,

sprung a general zeal for missions, which, we have reason to conclude, will eventually, under God, accomplish the evangelisation of the world.

On the second of October, in the year already mentioned, an anniversary meeting of baptist ministers in Northamptonshire, was held at Kettering. After public worship, the ministers met privately, for the purpose of considering the moral state of the world, and determining their personal obligation with reference to it; when they came to a solemn and unanimous resolution "to act together in society for the purpose of propagating the gospel among the heathen." They further resolved that, "as in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this Society be called, "The particular* Baptist Society for propagating the gospel among the heathen." The Revds. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, were constituted a committee; Reynold Hogg being appointed treasurer, and Andrew Fuller secretary. The names of several other persons are recorded, who, though not then appointed as forming part of the executive body, zealously concurred in the proceedings. These are Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres, Joseph Timms.

* This term is simply a doctrinal distinction, describing those who believe in the election of individuals to eternal life. General redemption is the theory of those who are denominated *General Baptists.*

As illustrative of the spirit of this truly christian confederation, part of an address subsequently circulated by the Association, may here be introduced. "Though this Society honestly acknowledged that its founders were of the particular baptist persuasion, we are sure it was not the interest of a party they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed, at first, if no opening was found for a baptist mission, to have requested the presbyterian and moravian brethren, who had already been employed in labouring among the heathen, to accept some assistance from our subscriptions; for, by the leave of the God of heaven, we were determined to do something towards propagating his gospel in heathen lands."

The decision of this remarkable day was not a mere extemporaneous ebullition of feeling. There were previous and preparatory movements of mind, having all the character of sacred impulses, making it evident, that in the administrations of providence and grace, as well as in nature, the most admirable consequences ensue from small and unpromising commencements. A thought arises in the mind of an individual. There it works secretly, for a time, till it irresistibly demands expression. Then it calls into exercise the sympathies of other minds, till, attaching itself to kindred elements around, it moulds into form, and stimulates into activity a series of efforts. These issue in the salvation of innumerable souls, and by the various combinations of christian benevolence, send down an ever augmenting influence to distant ages. Some of the greatest events, both of secular and eccle-

siastical history, have been connected with circumstances apparently the most insignificant, or with men the most obscure and unpretending, that "the excellency of the power may be of God, and not of men."

The first publication of the Society commences with the following words. "The origin of the Society will be found in the workings of our brother Carey's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the conversion of the heathen, before he came to reside at Moulton, in 1786."* This was penned by Mr. Fuller, with whom congeniality of doctrinal sentiment, and, ultimately, agreement of opinion respecting the necessity and practicability of an attempt to propagate the gospel in foreign countries, had associated him in early and enduring friendship. As corroborative of this statement, the author is able to give the testimony of the late Mrs. Short, sister of Mrs. Carey, from whom he has frequently heard that, long before any measures were adopted for the establishment of a foreign mission, she was witness to the extreme anxiety of Mr. Carey on the subject. Again and again has she observed him in the attitude of intense thought, the subject of which, as it afterwards appeared, was the state of the heathen world. She has often seen him standing motionless for an hour or more, in the middle of a path in his garden, abstracted from outward objects by the "workings" of a mind that had begun to devote itself to a vast and newly contemplated project.

* Periodical Accounts, No. 1, p. 1.

"As to the immediate origin of a baptist mission," says Dr. Ryland, "I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source. When he went to Birmingham, to collect for the meeting-house he had built at Moulton, he had mentioned the proposal there. A friend urged him to write and print upon it, and offered to give him £10. towards paying the printer. On his return, he met brother Fuller and brother Sutcliff in my study at Northampton, and then pressed one of us to publish on the subject. We approved much of what he urged, yet made some objections, on the ground of so much needing to be done at home, &c. However, when he could not prevail on either of us to undertake the work, he said he must tell the whole truth,—that in the warmth of conversation at Birmingham, he had said that he was resolved to do all in his power to set on foot a baptist mission. 'Well,' said his friend, 'print upon the subject; I will help bear the expense.' 'That,' he replied, 'he could not do.' 'If you cannot do it as you wish, yet do it as well as you can,' said his friend; 'you have just now bound yourself to do all you can for this purpose, and I must keep you to your word.' Being thus caught through his own zeal, he could get off no other way than by promising that he would write, if he could not prevail on any one more competent to undertake it. We then all united in saying, 'Do, by all means, write your thoughts down as soon as you can; but be not in a hurry to print them. Let us look over them, and see if any thing need be omitted, altered, or added.' Thus encouraged, he soon applied

himself to the work, and showed us the substance of the pamphlet afterwards printed, which, we found, needed very little correction." *

The account given by Dr. Ryland of the conversation at Birmingham, includes only a part of it. The author has obtained the following particulars from Mr. Medley of Chatham, son of the late Rev. Samuel Medley of Liverpool, who was present, and the only person present on the occasion, besides the interlocutors. Those who knew the late Mr. Potts, the friend in question, will recognize the quaint manner of that excellent man.

Mr. Potts. Pray, friend Carey, what is it you have got into your head about missions? I understand you introduce the subject on all occasions.

Mr. Carey. Why, I think, Sir, it is highly important that something should be done for the heathen.

Mr. Potts. But how can it be done, and who will do it?

Mr. Carey. Why, if you ask who, I have made up my mind, if a few friends can be found who will send me out, and support me for twelve months after my arrival, I will engage to go wherever providence shall open a door.

Mr. Potts. But where would you go? Have you thought of that, friend Carey?

Mr. Carey. Yes, I certainly have. Were I to follow my inclination, and had the means at command, the islands of the South Seas would be the scene of my labours, and I would commence at Otaheite. If any society will send me out, and land me there, and

* Ryland's Life of Fuller, pp. 238, 239. The conversation with Mr. Potts will show that he *had written* it, but was too modest to confess it to Dr. Ryland and Mr. Fuller.

allow me the means of subsistence for one year, I am ready and willing to go.

Mr. Potts. Why, friend Carey, the thought is new, and the religious public are not prepared for such undertakings.

Mr. Carey. No; I am aware of that; but I have written a piece on the state of the heathen world, which, if it were published, might probably awaken an interest on this subject.

Mr. Potts. Why don't you publish it?

Mr. Carey. For the best of all reasons, I have not the means.

Mr. Potts. We will have it published by all means. I had rather bear the expense of printing it myself, than the public should be deprived of the opportunity of considering so important a subject.

Mr. Potts afterwards paid the ten pounds. This conversation is recorded with so much care for two reasons,—first, to gratify the feeling of interest that is so common in every circumstance, even the minutest, that belongs to any person or thing which grows from insignificance to ultimate greatness; and secondly, to to call attention to the remarkable fact, that Mr. Carey contemplated the commencement of his foreign labours among the islands of the South Seas. Had this purpose been fulfilled, whatever might have been the result, it is easy to perceive that it would have been not only a far different sphere from that which he did occupy, but of far less importance and appropriateness to his peculiar talents. The providence of God had otherwise designed; wisely frustrating those views which must have greatly restricted his usefulness, and directing

him, by an invisible but mighty control, to seek the shores of a country where he was designed, in a wonderful degree, to enlarge the bounds of literature, and extend the influence of religion. He *intended* to go to Otaheite; God *sent* him to India.

William Carey was, at this period, the pastor of a small village church at Moulton. He was born in obscurity, at Paulerspury, in the county of Northampton, August 17, 1761; made a public profession of religion, by baptism, in 1783; and was ordained to the pastoral office in 1787.

Under the pressure of poverty, and while obliged to support himself and his family, at first as a journeyman shoemaker, and afterwards as a village schoolmaster, Mr. Carey had acquired several languages. "I, one day," says Dr. Ryland, "had occasion thus to address him, —'Well, Mr. Carey, you remember I laughed at you when I heard of your learning Dutch, for I thought you would never have any use for that language; but now I have the first opportunity of profiting by it. I have received a parcel from Dr. Erskine of Edinburgh, who has long been used to send me any interesting publications which he receives from America, or which have been printed in Scotland, and this parcel contains several of those sorts; but he says, I shall wonder that he has enclosed a Dutch book. This, he informs me, is a volume of sermons written by a divine now living in Holland, at the end of which is a dissertation on the call of the gospel, which, if any friend of mine or Mr. Fuller's understands the language sufficiently to translate it for us, we shall be glad to see. Now,' said I to Mr. Carey, 'if you will translate this dissertation

for me, I will give you the whole book.' He soon afterwards brought me a good dissertation on the subject, and afterwards an extraordinary sermon on Hosea iii., which, I doubt not, were translated from this book."*

With the earliest dawn of missionary purpose in Carey's mind, was asssociated the study of history and geography. Whether the moral sympathy led to the geographical investigation, or the investigation prompted the sympathy, it may not be easy, and is not important, to determine. They existed together, and were wrought into the habitudes of his mind. He addicted himself to the construction of maps of the world. In sketching the outlines of various countries, and noting the chief places and their population, he reflected much on their spiritual destitution. One thought generated another, thought associated with feeling, and feeling with purpose and plan. Such were the first "workings" of a mind, whose singular capabilities were training, under Divine influence, for a mighty undertaking.

We must go farther still, however, to reach the spring-head—the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers. At the meeting of the association in 1784, at Nottingham, it was resolved to set apart an hour on the first Monday evening of every month, "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." This suggestion proceeded from the venerable Sutcliff. Its simplicity and appropriateness have since recommended it to universal adoption; and

* Ryland's Life of Fuller.

copious showers of blessing from on high have been poured forth upon the churches.

At the different ministers' meetings held between the years 1787 and 1790, Mr. Carey was incessantly introducing and descanting upon the subject of the importance and practicability of a mission to the heathen, and of his own willingness to engage in it. Few, if any, however, yet sympathized with his views; some imputed to him an absolute infatuation, denouncing his project as wild and hopeless; and even the most excellent and eminent men hesitated amidst doubts and fears. Was the time come? Would the denomination concur? What could be done; or how was any thing to be attempted? Was not their own country to be first evangelised? Were the interests of home to be sacrificed (so they regarded it) to foreign and far distant lands? Such were the questions asked, which seemed more perplexing than the profoundest mathematical problems; and the negative reply almost as certain as its demonstrations. They saw not that this new Columbus beheld a yet undiscovered world of heathenism; and, inwardly prompted of heaven, felt a holy impatience to cross the ocean, and penetrate its recesses.

A remarkable illustration of this want of sympathy in his object, occurred, on one occasion, at a meeting at Northampton. Mr. Ryland (father of the late Dr. Ryland) requested one of the younger ministers to propose a topic for discussion. After prolonged silence, Mr. Carey suggested, "the duty of christians to attempt the spread of the gospel among heathen nations." Mr. Ryland expressed great surprise, and

with his characteristic vehemence, called him an enthusiast for entertaining such a notion."*

While labouring as a schoolmaster, and preaching as a minister at Moulton, he wrote the essay, which was afterwards published under the title of "An Inquiry into the obligation of christians to use means for the conversion of the heathen."

This tract is divided into five sections. The *first* consists of an inquiry "whether the commission given by our Lord to his disciples be not binding on us." It furnishes a striking evidence of the state of the public mind at that period, to find such a man as Carey, standing in the solitude of his own great missionary conceptions, constrained to plead thus:—"What openings in providence do we wait for? We can neither expect to be transported into the heathen world without ordinary means, or to be endowed with the gift of tongues, when we arrive there. These would not be providential interpositions, but miraculous ones. Where a command exists, nothing can be necessary to render it binding, but a removal of those obstacles which render obedience impossible; and these are removed already. Natural impossibility can never be pleaded, so long as facts exist to prove the contrary. Have not the popish missionaries surmounted all those difficulties which we have generally thought to be insuperable? Have not the missionaries of the *Unitas Fratrum*, or Moravian Brethren, encountered the scorching heat of Abyssinia, and the frozen climes of Greenland and Labrador, their difficult languages, and savage manners?

* Morris's Memoirs of Fuller.

Or, have not English traders, for the sake of gain, surmounted all those things which have generally been counted insurmountable obstacles in the way of preaching the gospel? Witness the trade to Persia, the East Indies, China, and Greenland; yea, even the accursed slave trade on the coasts of Africa." Again, "It has been said that some learned divines have proved from Scripture, that the time is not yet come that the heathen should be converted; and that first the witnesses must be slain, and many other prophecies fulfilled. But admitting this to be the case, (which I much doubt,) yet if any objection is made from this against preaching to them immediately, it must be founded on one of these things; either that the secret purpose of God is the rule of our duty, and then it must be as improper to pray for them, as to preach to them; or else that none shall be converted in the heathen world, till the universal outpouring of the Spirit in the last days. But this objection comes too late, for the success of the gospel has been very considerable in many places already."

The *second* section contains "a short review of former undertakings for the conversion of the heathen," in which is given a condensed and very excellent summary of the Acts of the Apostles, and of many of the subsequent facts of ecclesiastical history, to the eighteenth century.

The *third* section furnishes a "survey of the present state of the world;" that is, of the state of it at that period; it has, of course, been, greatly altered since, by those moral and political changes which are continually occurring. It contains, however, many geographical and statistical representations worth regarding, the

collection of which is demonstrative of the zeal and industry of the writer.

The *fourth* section consists of "considerations on the practicability of something being done, more than what is done, for the conversion of the heathen." The impediments to the carrying of the gospel among the heathen, the author considers to be either "their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibleness of their languages,"—all of which objections he satisfactorily refutes.

The *fifth* section embraces "an inquiry into the duty of christians in general, and what means ought to be used, in order to promote this work." These are, fervent and united prayer, and exerting ourselves in the use of means. Here he suggests the formation of a society such as was afterwards organized. "When a trading company," says Mr. Carey, "have obtained their charter, they usually go to its utmost limits; and their stocks, their ships, their officers, and men, are so chosen and regulated, as to be likely to answer their purpose; but they do not stop here, for, encouraged by the prospect of success, they use every effort, cast their bread upon the waters, cultivate friendship with every one from whose information they expect the least advantage. They cross the widest and most tempestuous seas, and encounter the most unfavourable climates; they introduce themselves into the most barbarous nations, and sometimes undergo the most affecting hardships; their minds continue in a state of anxiety and suspense, and a longer delay than usual

in the arrival of their vessels, agitates them with a thousand painful thoughts and foreboding apprehensions, which continue till the rich returns are safe arrived in port. But why these fears? Whence all these disquietudes, and this labour? Is it not because their souls enter into the spirit of the project, and their happiness, in a manner, depends on its success? Christians are a body, whose truest interest lies in the exaltation of the Messiah's kingdom. Their charter is very extensive, their encouragements exceeding great, and the returns promised infinitely superior to all the gains of the most lucrative fellowship. Let, then, every one in his station, consider himself as bound to act with all his might, and in every possible way, for God."

He concludes in these emphatic words. "We are exhorted to 'lay up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.' It is also declared, that 'whatsoever a man soweth, that shall he also reap.' These scriptures teach us, that the enjoyments of the life to come, bear a near relation to that which now is; a relation similar to that of the harvest and the seed. It is true, all the reward is of mere grace; but it is nevertheless encouraging. What a treasure, what a harvest must await such characters as Paul, and Elliot, and Brainerd, and others, who have given themselves wholly to the work of the Lord! What a heaven will it be to see the many myriads of poor heathens, of Britons amongst the rest, who by their labours have been brought to the knowledge of God! Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to

lay ourselves out with all our might, in promoting the cause and the kingdom of Christ."

This brief analysis of the "Inquiry" has been introduced not only on account of the rarity of the publication, but more especially because of the important influence it exerted in promoting the missionary enterprise. Its appeals were heard, and its suggestions speedily adopted.

In 1788, Mr. Carey removed to Leicester, and became pastor of the church in Harvey Lane. While there, his anxiety for the spread of the gospel abroad, increased every day, till it became an habitual and irrepressible passion of the soul. In 1791, after the ministers' meeting at Clipston, he urged forward the discussion, "whether it were not practicable and our bounden duty, to attempt somewhat towards spreading the gospel in the heathen world." The profound impression that was produced by the two sermons preached on the occasion,—the one, by Mr. Sutcliff, on "jealousy for the Lord of hosts," (1 Kings xix. 10,) the other, by Mr. Fuller, on "the pernicious influence of delay in matters of religion," (Haggai i. 2,)—tended greatly to promote Mr. Carey's purpose in the further prosetion of this subject; and he seized with eagerness the favourable opportunity. It was then agreed to publish his thoughts (which was afterwards done in the "Inquiry,") in order, as Mr. Fuller has stated, "partly to satisfy brother Carey, and partly to gain time;" for the ministers had hitherto been compelled by his importunities, to consider the subject, but as it was "an unbeaten path," their minds "revolted," and "it seemed to them too great, too much like grasping

at an object utterly beyond their reach." What is new and important has generally something in it appalling even to the sturdiest minds; and, perhaps, considering the general state of the world at the time, it need not excite surprise that even a man like Fuller, on whose brow was written, "Shall such a man as I flee?" should at first hestitate.

At the next anniversary of the association at Nottingham, in May, 1792, Mr. Carey preached a sermon from the second and third verses of the fifty-fourth chapter of Isaiah, which excited the deepest interest, and induced the ministers to resolve, that at the autumnal meeting at Kettering, a plan for forming a society to spread the gospel among the heathen, should be prepared and submitted for consideration. This discourse was arranged under two hortatory divisions, which, like the brief, condensed expressions of illustrious men, on the eve of noble enterprises, have ever since become the watchwords of the church,—1, "*Expect* great things *from* God; 2, *Attempt* great things *for* God." "If," says Dr. Ryland, "all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would only have seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God."* A resolution was passed, "that against the next minister's meeting at Kettering, a plan should be prepared for the purpose of forming a society for propagating the gospel among the heathen."

At the Kettering meeting, *on the second of October*, the society was formally incorporated; and the first

* Life of Fuller.

subscription, made on the spot, amounted to £13. 2*s*. 6*d*. This sum, though really small, was comparatively large; for it was the contribution of a few poor but enlightened servants of Jesus Christ. It was such as to free it from all charge of ostentation in the motive, and yet such as to evince the faith and the self-sacrifice of those who laid it on the altar of God. The warring world was at the time expending millions in sanguinary conflict, which exhausted nations, and terminated in death and desolation; these men were contributing to enhance the happiness of the earth, and promote the glory of its Redeemer. "What," said the objectors at the time, "is thirteen pounds the mighty sum with which it is proposed to undertake so vast a scheme?" "And were these the men and the means," have said opponents since, in fifty years of reiterated scorn, "with which the conversion of the world was to be attempted?" Precisely so, we reply; for means are accepted of God, when they are proportionate to possession, and blessed with success, when they are employed in faith.

After separating in much prayerful solicitude, the ministers reassembled on the thirty-first of the same month, when the Society held its second meeting at Northampton. On this occasion, Mr. Pearce of Birmingham brought a contribution of seventy pounds from his friends, saying that they had formed an auxiliary society. He was then elected a member of the commtitee.

At their third meeting, held at Northampton, Nov. 13, a letter was received from Mr. Carey, stating that a Mr. Thomas, a surgeon from Bengal, was raising a fund in London for a mission to that country, and was also endeavouring to obtain a companion in his work. He

expressed an apprehension lest this should interfere with their more enlarged plan, and a wish to amalgamate the funds. Mr. Fuller was commissioned to make inquiries respecting Mr. Thomas,—his character and proceedings. A curious circumstance was related by the late Mr. Campbell of Kingsland, as having occurred to himself in relation to Mr. Thomas. He had heard of him by letters from Malda, sent to one of the Scotch bishops who had "an enthusiastic friend, that was always *pestering* him about the success of the gospel in Bengal, and with questions about religion at home." "The bishop," says Mr. Campbell, "knew little of the religion which the Bible contains. I answered his friend's questions as well as I could. I then heard nothing more of the affair until 1792, when in London." While there, he called on Mr. Abraham Booth, and found a gentleman with him in the garb of a minister. It appears that Mr. Booth had felt some doubt about the claims of this gentleman, and did not know what weight to attach to his testimonials. Mr. Campbell reckoned it providential that he went in "just at the nick of time" to authenticate them; for upon the conversation turning upon Malda, he asked, "Did you ever hear of a Mr. Thomas, a surgeon, who began to preach in India?" After allowing him to proceed with some remarks, he said, "I am the man." He was much struck with this coincidence. It was at the time when inquiries were making, and the Society forming its first arrangements. Mr. Campbell was accustomed quaintly to say, "Thus I had a finger in that pie too." *

* This statement is derived, *substantially*, from Philip's Life and Times of Campbell.

At the meeting in January, 1793, the report given by the secretary, respecting Mr. Thomas, was highly satisfactory; and "the committee, being fully of opinion that a door was now open in the East Indies, for preaching the gospel to the heathen, agreed to invite Mr. Thomas to go out nnder the patronage of the Society; engaging to furnish him with a companion, if a suitable one can be obtained." Brother Carey was then asked, whether, in case Mr. Thomas should accede to our proposal, he was inclined to accompany him. To this, he readily answered in the affirmative. The same evening, Mr. Thomas himself arrived at Kettering, and fully acceded to all our prosposals."* "It was late in the evening," says Mr. Morris, who was an eye-witness, "while they were in full deliberation, his arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's necks, and wept. . . . . 'From Mr. Thomas's account, we saw,' said Mr. Fuller, 'there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? "I will go down," said Mr. Carey to his brethren, "but remember that you must hold the ropes." We solemnly engaged to do so; nor while we live, shall we desert him.'"†

Mr. Thomas had been educated for the medical profession, and practised for some years in London; but ill success compelled him, in 1783, to go to Bengal, as surgeon in one of the East India Company's ships. In 1785, he returned to London, joined Dr. Stennett's

* Period. Acc., No. I. p. 35. † Morris's Mem. of Fuller.

church, and became a preacher. In 1786, he again proceeded to Bengal; and was, for some time, supported by a few pious episcopalians, while he acquired the language, and aimed to instruct the natives. In two or three years, having dissolved this connexion, he returned to England, to seek that encouragement which might enable him to devote the rest of his life to a mission to Bengal. At this crisis, the events of the preceding narrative occurred.

On avowing his determination, Mr. Carey found himself encompassed with difficulties. His church at Leicester, indeed, with a noble and disinterested zeal, at once relinquished their claim; but his wife was utterly averse to the thought of accompanying him. Still, he considered his duty to God as paramount, and amidst the severest struggles of mind, resolved to go, intending to return for her, as soon as he had secured a footing for the mission. He presumed that she might be persuaded to unite in his undertaking, when no longer required to pursue an untrodden and adventurous path. She consented, however, to their eldest son Felix being his companion.

In the mean time, an effort was made in London, by calling a meeting at Devonshire Square, to consider the propriety of forming an auxiliary society. Thirty-one persons were present, of whom eight were ministers. In a letter to Mr. Fuller, the chairman states that some who were invited felt indisposed to attend; and that two of the principal people in a leading church spoke decidedly against the formation of such a society. The objection was sustained by a very long appeal from one of the most distinguished of the ministers. "I asked," says

he, "what must be said, in ease any one wants to know the opinion of the meeting." It was universal, so far as I observed, that they were willing to assist it (the design) as individuals; but if they were formally to take up the Society, they should *commit the whole denomination.* This was the expression used again and again." It was also inquired of the particular friends of a well known individual, whether he would receive subscriptions; and it was intimated that the probability was he would not, for he had considered it as an "Utopian scheme."

This is an instructive, though a melancholy page in our early missionary history. It indicates too plainly the low state of religious feeling, and the general deficiency of that expansive benevolence which ought to distinguish the disciples of Jesus. A comparative estimate of the denomination then and at the present time, will show what an element of moral power the missionary spirit is; how it elevates, purifies, and blesses,—filling the soul with charity, the life with action, and the church with joy; and how eminently is fulfilled, through its instrumentality, the declaration of Solomon, "there is that scattereth and yet increaseth;" and the still nobler sentiment of him who was greater than Solomon, "it is more blessed to give than to receive."

While, however, some who were presumed to possess a leading influence in the metropolis, were afraid of "committing the denomination" by their public acts, many in the rural districts evinced a proper sympathy with the Northamptonshire movement. Mr. Thomas, Mr. Pearce, and others, visited several parts of the kingdom, in which there was a response to their appeal;

and even where some hesitation was manifested at first, both ministers and people speedily concurred. Some curious details are given in private letters, of which the following is a specimen. At Worcester, Mr. Thomas writes, that on his arrival, he had poor encouragement; but there was speedily a change. After a collection, "one poor woman, who had put five shillings into the plate in the evening, came next morning, with tears in her eyes, and blessings in her mouth, and willingly gave 16*s.* 6*d.* more. I asked her name, but she would not have it used; 'but *set me down as worthless dust and ashes;*' which I did." Mr. Thomas displayed considerable tact, as well as zeal, in his missionary excursions. After getting wet through in a journey from Horsley to Bath, where he arrived at a very late hour, he preached the next morning; but as they had made it a rule not to have more than one or two cases in a year, and no collections, "I thought," observes he, "that I should have nothing there; but some woman, after hearing the case, sent in a penny. I thanked them, and said I should set down—*Bath, one penny!* On farther thinking of it, the emergency of the case, &c., they agreed to a collection, and, at my brother's table, there was a plate handed round, and £7. 7*s.* collected, which, together with what was collected at the doors, amounted in all to £22. 6*s.* 8¼*d.*"

Previously to the departure of the missionaries, a farewell service, of great solemnity, was held at Leicester, March 20th, 1793. They soon afterwards proceeded to Ryde, in the isle of Wight, and embarked on board a ship for India. But their joy was almost instantly turned into sorrow, by the reception of an

anonymous letter, addressed to the captain, warning him at his peril to proceed with persons who were unlicensed by the Company. Upon this, they returned to shore, and Mr. Carey hastened to London, in the deepest distress. Even Fuller quailed at the news, and wrote, "We are all undone." The result, however, proved that it was a providential interference, and intended for good. Mr. Thomas was the most cheerful of the party, though he had reason to suspect that one of his former creditors occasioned this severe disappointment. The interval before the sailing of another vessel, in which they secured a passage, was employed in a visit to Mrs. Carey, with a view to try once more and persuade her, with the rest of the family, to accompany them. She, however, resolutely persisted in a refusal, and they departed for Northampton. Mr. Thomas, still anxious for his friend, determined even yet to return and make a final effort. In utter despondency, Mr. Carey endeavoured to dissuade him; but he was resolved; and, after renewing his appeals with reiterated urgency, enjoyed the high satisfaction of prevailing. On *June* 13*th*, 1793, all embarked together in the *Kron Princessa Maria*, a Danish East Indiaman. In the early morning of their departure, one of them addressed a London minister in the following emphatic words: "The ship is come; the signal made; the guns are fired; and we are going with a fine, fair wind. Farewell, my dear brethren and sisters, farewell! May the God of Jacob be ours and yours, by sea and land, for time and eternity!"

It is unnecessary to record the incidents of the voyage. With the exception of a storm off Cape des

Aquilas, the most southern part of Africa, in which they were for a short time in extreme danger, the course to their "desired habitation" was agreeable. Mr. Thomas employed himself on a translation of the book of Genesis into Bengalee. "Brother Carey," says he, "helped me out in passages which I could have made nothing of without him. So let the goldsmith help the carpenter, and the carpenter the goldsmith, that the work of God be done." They arrived in Balasore roads on the *7th of November*, and on the 10th went on shore, when Mr. Thomas preached at a bazaar, or market. He was heard with great attention for three hours, and a repetition of the visit earnestly solicited. On the 11th, they proceeded to Calcutta. A Hindoo, named Ram Boshoo, whom Mr. Thomas believed to have been converted by his instrumentality, on a previous visit to India, waited for them on their arrival; but, to their grief, they found he had been bowing again to idols. Mr. Carey soon saw reason, however, to entertain a good opinion of him; and, some time afterwards, engaged him as a moonshi, or interpreter. Another convert, also, called Parbotee, who had adhered firmly to his profession, demands more than a passing notice; the following account of him is condensed from Mr. Thomas's narrative of his own labours in India.

Parbotee was a man of title, a brahmin, a thorough devotee to the Hindoo laws and superstitions. When he heard of the new Shaster, or Bible, he was much displeased; and required another brahmin, Mohun Chund, who had been conversing with Mr. Thomas, to wash his clothes, on account of the defilement. When this individual gave his hookah, or pipe, to Parbotee,

the latter emptied the water out of it, which is a kind of formal disgrace, and a forerunner to losing caste. This being done before witnesses, was a dishonour to Mohun Chund. About two in the morning, however, Parbotee, in the greatest distress of mind, called him up, and desired to hear the gospel, and to be prayed for. They then repaired to the house of Boshoo, where they spent their time till daylight, in reading, praying, and singing. He did not then go to his usual ceremonies; and, on repeated inquiry, it was found that he had had a remarkable dream, which seemed to be of the nature of a Divine admonition. The issue was, he confessed and forsook sin, and professed to believe in the Lord Jesus Christ. Mr. Thomas records a prayer which he offered on one occasion on a journey, just as Parbotee, Mohun Chund, and Boshoo were about to proceed with him along the river, by which they were traversing the country; and it is worthy of admiration for its simplicity and fervour.

"I performed the rites of the Ganges; I called this *good*. I worshipped wood and stone; I called *this* good. I heard the Shasters of men, that are all false and vain; I called *this* good. Lord, I am a most wretched creature to this day; I know nothing—nothing! I have spent all my days in wickedness, and have not obtained the least knowledge of God. O put far from me these evil things! O make them depart far from me! I have hearkened now to thy word; I will hear *them* no more. I will not the least regard the idols of wood and stone any more;—vanity, lies! Lord, I will hear no more at all these Shasters of the Hindoos; they are false and vain. Wretched sinner!

Save me! O save, save, save me! Give—give—O give —give, O Lord! Give me to know—hell—what? heaven—what? Without the blood of Christ, I shall never be saved. Without the flesh of Christ, I shall never live. Lord, what is the meaning of this? I know not what it is. How can I get the blood of Christ? O teach me! I will do any thing thou sayest. Caste! what? Home! what? Friends! what? Life! what? What is any thing? All is nothing; but thee. I want no money; I want nothing but thee. O what a wretched sinner I am! O tell me thy way! O tell me by moonshi; tell me by the sahaib!* We are going to Calcutta. Many, many wicked things are there. O keep us all while we stay there!

"O that I had but love! O that I had but faith! O that I had forgiveness! O that I had but those things which thy people have! Like them—O give me like them! O Lord, how many evil things are in my mind every day! I am a wicked, blasphemous wretch. I have shame in me—wicked shame before the people, and wicked fear of men. Far, O far away from me, put far away my sins! Forgive me; and teach me what I shall do! I will do any thing. O that I did but know what to do! O give—give—give, Lord! What shall, what can I do?"

* *Sir*. He meant Mr. Thomas.

CHAPTER II.

FROM THE ARRIVAL OF THE FIRST MISSIONARIES IN INDIA, TO THEIR SETTLEMENT AT SERAMPORE.

After the arrival of the missionaries in Bengal, they were in great perplexity respecting a place of residence. Three weeks were occupied in the arrangement of their secular affairs in Calcutta, when they proceeded to Bandell, a Portuguese settlement, about thirty miles distant. The inhabitants of that village consisted of catholics and mahometans, but multitudes of Hindoos lived in the populous vicinity. These listened with much attention to the addresses of Mr. Thomas, and were full of inquiry about the way to heaven. Apparently there was no opening for usefulness in Calcutta; but at the earnest solicitation of several brahmins and pundits, and with a view to his own profession as a surgeon, he rather determined upon remaining there; while Mr. Carey agreed, for the present, to accept of gratuitous accommodation in the garden-house of a banian at Maniktulla. The reason he assigns for leaving Bandell, is, that it was impracticable to live there as he thought missionaries ought, in association with the people among whom they labour. Having been informed that he might obtain jungle land, rent free, for three years, at or near Deharta, thirty-two miles eastward of the city, whither he had sent a trusty old native to make inquiries, he applied to Mr. Thomas, to whom was

intrusted the little money they possessed, for assistance; but found that through his inconsideration and improvidence, all was expended. He determined, therefore, to borrow five hundred rupees, and retire into the wilderness alone. His temporal necessities now began to press heavily on his spirits. Repeated applications to his friend were in vain, and he felt himself indeed a stranger in a strange land. In these circumstances, however, he pursued his purpose of translating the Scriptures with unmitigated ardour; and finding himself capable of conversing intelligibly with his moonshi, or interpreter, he writes, on the 21st of January, "we are determined to begin correcting the translation of Genesis to-morrow."

The offer of a bungalow at Deharta, belonging to the East India Company, till he could provide a residence, induced him, at the beginning of February, 1794, to make preparations for his departure. Behold, then, this devoted servant of Christ launching forth in a little boat, scarcely knowing, like Abraham, whither he went, all but totally destitute of the means of subsistence, uncheered by the sweet associations of friendship, uncountenanced by the ruling authorities, carrying with him a reluctant family who thought it hard to be forced from Calcutta, guided only by a native, (Ram Boshoo,) through the salt rivers and lakes, and partly along a river of the Sunderbunds, the habitation of fierce animals, prowling for their prey;—behold him, intent, not on the acquisition of wealth or fame, but solely in a voluntary expatriation to the distance of fifteen thousand miles from his native land, to rescue the wretched children of men from idolatry and vice;

and more than willing to labour, to suffer, or to die, for their salvation! What is the glory of ambition to this sublimity of benevolence?

As the family party proceeded up the Jubona, they found themselves not only desolate, but in utter destitution. Their strength was exhausted, and their provisions failed. At this critical juncture, a gentleman was seen walking along the banks of the river, with a gun in his hand for amusement. The guide, Ram Boshoo, said that a house which they saw, was built after the English fashion, and inhabited by an English gentleman. This led Mr. Carey to think of calling there. At this moment, the gentleman in question, who was the very English resident described by their guide, perceiving the boat, which he saw was occupied by Europeans, approached, and invited the whole party to his mansion. He was frankly informed of their missionary object; but, though he had no sympathy with it, having no regard for religion, he hesitated not to offer them accommodation; and this he gratuitously continued, and on the most liberal scale, for some months, till they could make arrangements for themselves. All were deeply affected with this providential interposition; and the name of Charles Short, Esq. was ever afterwards, and justly, held in grateful remembrance.*

Mr. Carey had been expecting to find land at Hash-

* This occurrence is related, with slight circumstantial differences, by Mr. Fuller, in a small fragment of an intended history of the mission; but the writer must adhere to the narrative he has given as correct, having had repeated opportunities of verifying it. Mr. Carey's sister was afterwards married to Mr. Short.

nabad, but obtained it very near, at Collahtullah, a pleasant situation, with a fine soil. In this locality, he began to erect a house of an humble description; and was soon much encouraged by being informed that the favourable representations of his moonshi had induced four or five hundred families to think of taking up their abode in his vicinity. The situation was close to the Sunderbunds, the dread of whose fierce inhabitants, the tigers and other wild animals, had before driven the population to a distance; but the anticipated residence of an European, induced them to think of returning to that deserted neighbourhood. As soon, therefore, as the language was acquired, an opportunity for useful exertion seemed likely to present itself, both among Hindoos and mussulmen.

Some time afterwards, another situation invited a settlement, which seemed far preferable to a precarious subsistence in a desolate wilderness. The reasons for a removal were satisfactory to the mind of Mr. Carey, not to say that the call was imperative. A friend of Mr. Thomas, George Udney, Esq., had removed from Calcutta to Malda. A domestic affliction having befallen him, Mr. Thomas hastened, with characteristic ardour, to pay him a visit of sympathy, though at the distance of some hundreds of miles. This led to the renewal of an intercourse that had been suspended by partial estrangement. Mr. Udney had just begun the erection of two indigo factories; and not having been

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At a subsequent period, they visited this country, when the author became intimate with them, and Mrs. Short afterwards joined the church at Clipstone, of which he was then the pastor.

able to find any persons to superintend them, a proposal was made that Mr. Thomas should take one under his direction, and Mr. Carey the other. By this arrangement, ample provision would be made for the supply of their temporal necessities, and an extensive field afforded for their evangelical labours; each, moreover, would be placed in a situation of direct influence over more than a thousand persons. Accordingly, on the 23rd of May, Mr. Carey proceeded to this distance of 300 miles, which required three weeks to accomplish; and, in June, took up his abode at Mudnabatty; while Mr. Thomas went to reside within seventy miles, at Moypauldiggy, the other factory. This neighbourhood was little more than a hundred miles from Thibet. It was supposed that their respective factories would furnish shelter for any person who might lose caste by the reception of the gospel; and that they might be able to aid the mission by devoting their incomes to its support. These views were sustained by the committee at home, who, however, united caution with their consent, in the following resolution,—that, "though, upon the whole, we cannot disapprove of the conduct of our brethren, in their late engagement, yet, considering the frailty of human nature in the best of men, a letter of serious and affectionate caution be addressed to them."

At this period, the life of Mr. Carey was embittered in consequence of a malady which had long afflicted his wife, and which was now increasing to a state of absolute mental derangement. His eldest son was ill during several months; and his third son died. He suffered, also, himself, from two attacks of intermittant fever.

In a letter, dated Jan. 6th, 1795, Mr. Carey com-

municated to the Society the assurance of his being able to afford pecuniary aid to the missionary undertaking; and the additional intelligence that he could preach the gospel to the natives, in their vernacular idiom. Already had he visited five villages, where *all* the inhabitants, though, indeed, they were not numerous, had attended his ministry; and the sphere of exertion was continually enlarging. He refers, also, to twenty Europeans, who were friendly, and disposed to unite in their worship. An attempt was made to establish a school; but many difficulties were encountered, in consequence of the natives removing their children on the slightest occasion.

The journals of Mr. Carey, during the year 1795, show that both he and Mr. Thomas persevered in the diligent discharge of their duties, though uncheered by much success. He mentions, however, addressing large assemblies, and expresses peculiar pleasure that many attended who were not their own workmen, and who might, therefore, be presumed to be under other influence than mere motives of self-interest. They had now constituted a christian church. It had only four members, indeed,—themselves and two Europeans; but they were full of faith that, even in these dreary wastes of idolatry, the little one might become a thousand. The most that could yet be said of the natives was, that a youth of eighteen, named Cassinut Mookhurgee, a brahmin, evinced deep concern about salvation; and this had continued uninterruptedly for three months. The labours of Carey, however, were not so local as might be imagined. He occupied a district of about twenty miles square, within which, besides occasional

excursions, he proceeded in perpetual rotation, through two hundred villages, to proclaim the gospel. "My manner of travelling," he says, "is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place; namely, a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating."

The Hindoos, to whose spiritual welfare this eminent man had now devoted his life, are regarded as the aborigines of the country. From the period, however, of the conquest of India by Tamarlane, A.D. 1398, a great part of Hindostan had been under the mahometan power; but the Hindoo subjects of the Mogul empire are incomparably more numerous than their conquerors. Their character has been recently described by an eloquent pen, in the following words. "The physical organization of the Bengalee is feeble even to effeminacy. He lives in a constant vapour bath. His pursuits are sedentary, his limbs delicate, his movements languid. During many ages, he has been trampled upon by men of bolder and more hardy breeds. Courage, independence, veracity, are qualities to which his constitution and his situation are equally unfavourable. His mind bears a singular analogy to his body. It is weak, even to helplessness, for purposes of manly resistance; but its suppleness and its tact move the children of sterner climates to admiration, not unmingled with contempt. All those arts which are the natural defence of the weak, are more familiar to this subtle race than they were to the Ionian of the time of Juvenal, or to the Jew of the dark ages. What the

horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek song, is to woman,—deceit is to the Bengalee. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the Lower Ganges. All those millions do not furnish one sepoy to the armies of the Company. But as usurers, as money-changers, as sharp legal practitioners, no class of human beings can bear a comparison with them. With all his softness, the Bengalee is by no means placable in his enmities, or prone to pity. The pertinacity with which he adheres to his purposes, yields only to the immediate pressure of fear. Nor does he lack a certain kind of courage, which is often wanting in his masters. To inevitable evils, he is sometimes found to oppose a passive fortitude, such as the stoics attributed to their ideal sage. An European warrior, who rushes on a battery of cannon, with a loud hurrah, will shriek under the surgeon's knife, and fall into an agony of despair at the sentence of death. But the Bengalee, who would see his country overrun, his house laid in ashes, his children murdered or dishonoured, without having the spirit to strike one blow, has yet been known to endure torture with the firmness of Mucius, and to mount the scaffold with the steady step and even pulse of Algernon Sydney.*

It will now be necessary to advert to certain transactions at home, which belong to this period of the

* Edinburgh Review for October, 1841, pp. 172, 173.

mission. In a committee meeting, held at Arnsby, on the 17th of April, 1795, it was resolved that Africa appeared to present a favourable opening for the extension of the kingdom of Christ. This was inferred from the Sierra Leone Reports, which had been recently published. Mr. Jacob Grigg, a student at Bristol, having offered himself as a missionary, and being conditionally accepted, the committee determined to inquire after a suitable companion in labour, upon the avowed principle of regard to the practice of our Lord, in sending out his disciples *two and two*. At the same meeting, the treasurership changed hands from Mr. Hogg to Mr. Thomas King of Birmingham. In June following, Mr. Rodway, recently a student at Bristol, but then residing at Burton-upon-Trent, was chosen at his own request, to accompany Mr. Grigg to Africa. These young men were publicly designated to their work, on the 16th of September, 1795, at Birmingham; and a recommendatory letter was given them to the church at Sierra Leone, under the pastorate of David George. They left Spithead on the 2nd of November, reached shore at Sierra Leone on the 1st of December, and found a house provided for their reception. Governor Dawes was extremely courteous to them, and took great interest in the mission. They accompanied him to the island of Benunas, distant thirty miles from Free Town, where he recommended one of them to settle, and to Port Logo, about forty miles up the river Sierra Leone, which he deemed eligible for another station. To the latter place, accordingly, Mr. Grigg repaired, and took with him a black settler as a factor; but this led to unpleasant consequences, being undersold by a slave

factor, and induced a return to Free Town at the approach of the rainy season. From this place, the nation of the Simmanies extends about a hundred miles inward towards the East.

The health of Mr. Rodway was found to be so affected by the climate, that he was quite incapacitated from pursuing his missionary intentions, and by the advice of the surgeon of the colony, returned to England, in September, 1796. A still more grievous circumstance was, that Mr. Grigg embroiled himself in disputes with a principal person at Sierra Leone; so that, at length, the governor deemed it necessary to insist upon his departure from the colony. The Society was, ultimately, obliged to discard him; and he withdrew to America.

The abortive character of this attempt, especially when the Africans evinced a readiness to listen to the European message of mercy, was deeply affecting to the deliberative body at home; and they left upon record two remarks upon the subject.—"First: That it is a very mysterious instance of Divine providence, that two young men, who had both engaged—and we verily trusted, after close examination, from the purest motives—in preaching the gospel to the heathen, should both, for the present, be obstructed in their work; that he who seemed likely to succeed, from the prudence and amiableness of his spirit, should be incapacitated by affliction; and he who was well able to endure the climate, and whose sprightly powers were equal to the energy of his constitution, should incapacitate himself by the impropriety of his conduct. We are not without apprehension, that our own spiritual defects may have

contributed to this affliction. When we sent out our first mission, it was a work altogether new,—a path that we had not been used to walk in. We, therefore, trod every step of it with fear and trembling. Our supplications to Heaven were fervent and continued. But, perhaps, having succeeded in the first instance, we were less fearful, and less importunate with God, in undertaking a second.

"Secondly: It may be the design of God, by covering this undertaking with a cloud for the present, to try us. In undertakings of this kind, we ought to lay our accounts with a portion of disappointment.... Examples may be permitted, as a warning to other missionaries, that they meddle not in things foreign to their mission. It has fallen to our lot to give the first warning of this kind, we hope, also, it may be the last; but whether it be or not, we are sure it does not become us to be disheartened. Israel was repeatedly put to flight before Benjamin; and yet they did not desist, and, at last, became victorious. If they could persevere amidst discouragement, in the execution of justice, we trust we shall not be less disposed to perseverance in the exercise of benevolence and mercy."*

Among the earliest objections to the institution of a missionary society for distant regions, one was derived from the state of our own country. It was presumed, that, while seeking the good of the heathen, sufficient regard was not had to the spiritual destitution at home. Although this was very justly deemed invalid as an

* Period. Acc. Vol. I. pp. 259, 260.

objection to foreign enterprise, it roused attention to domestic claims; and, as the best practical answer, it was determined to devote a portion of the funds to an experimental effort. Accordingly, in the summer of 1796, Messrs. Saffery of Salisbury, and Steadman, then of Broughton, undertook a preaching excursion through the county of Cornwall, under the auspices of the Society. In the following summer, a similar tour was performed by Messrs. Steadman and Franklin of Coventry. These journeys did not appear to produce any very immediate or extensive effects; though, perhaps, it may be said that they had a preparatory influence with regard to future exertions.

To return to the general narrative. It having been thought desirable to provide an additional number of missionaries in Hindostan, Mr. John Fountain, a member of the church in Eagle Street, London, was appointed to the work. He set sail in the month of April, 1796, and on the 24th of September, reached Mudnabatty. "Brother Carey," says he, "most kindly received me. When I entered, his pundit stood by him, teaching him Sungskrit. He labours in the translation of the Scriptures, and has nearly finished the New Testament, being somewhere about the middle of Revelations." Thomas's ardent desire, expressed in the following impassioned language, seemed thus approaching to its accomplishment. "I would give a million pounds sterling, if I had it, to see a Bengalee Bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with

new praises and adorations. Methinks all heaven and hell will be moved at a Bible's entering such a country as this. O Lord, send forth thy light and thy truth!"

During this year, the publication of the gospel was attended with some little success. A few of the hearers evinced deep concern of soul; but the night was so dark, and the mists of superstition so thick, that the country seemed all but impenetrable to the evangelical light. But were the missionaries dispirited, or disposed to desist in their efforts? Far from it; discouragement did not quench the fire of their zeal, or diminish the energy of their perseverance. In such circumstances of difficulty and depression, we see the grandeur of the missionary principle. Then, indeed, it attains the glory of a moral martyrdom, when success, however encouraging, is not essential to sustain the christian labourer in his toil; and defeat, is not able to drive him from the field, or overcome his faith in God. He is thus prepared for self-denial and suffering, and learns, for Christ's sake, even to "glory in tribulation." The following extract from a letter of Mr. Carey, addressed to Mr. Pearce, affords a fine illustration of this sentiment. "Although I have not written in the most encouraging manner, respecting my own labours, yet do not suppose that I am weary of my work. No: I would not, for all the finest stations in England put together, abandon the mission to the heathen. I have much within and much without, to lament; but I am in my element; nay, I am but, as it were, beginning to enjoy the pleasure of communicating my heart to these people of so very strange speech. I begin to feel a sacred and increasing pleasure in the contemplation

of the certain downfall of the kingdom of darkness in this long, long benighted region. The work to which God has set his hand, will infallibly prosper. Christ has begun to bombard this strong and ancient fortress, and will assuredly carry it. It is not the usual way of God, to desert what he has begun in the public work of grace, any more than in his secret work in the souls of individual believers; and especially in such a time as this, when every thing portends the downfall, the speedy downfall of all that opposes the dear Redeemer's reign."

Great hopes were entertained respecting three natives of high caste, namely, Ram Ram Boshoo, Mohun Chund, and Parbotee. The first of these, however, at an early period, dishonoured his profession. There were, also, four mussulmans, labouring men, who seemed much impressed with the truth and power of christianity. One of them, named Yarda, was possessed of very good abilities.

In the early part of the year 1797, Messrs. Carey and Thomas made an excursion to Bootan, an extensive country subject to the Dib Rajah. They were courteously and even honourably received among a people quite a contrast to the Hindoos in their athletic frame and fearless character. The Lama Goroo, as they call him, is considered only as a representative of God. They have his image in their houses, about the size of a large man's thumb. In the report of the journey, it is stated that they "preached Christ in many places where his name was never heard before, and were attended to with great ardour. The name of our Redeemer has been declared in that unknown country;

and we have the greatest encouragement to hope that a mission may be begun to great advantage in these parts."

The proceedings of this year were chiefly distinguished by persevering assiduity, in the preparatory labour of translation, in the preaching of the gospel, and in frequent conversations with the natives. Upon the whole, the missionaries considered their prospect more pleasing than at any preceding period. There were more hearers of the word, greater attention paid to it, and a door was opened for its entrance into the metropolis of the district. Their school succeeded tolerably, but they were distressed by the extreme ignorance of the people. Mr. Fountain, whose piety and zeal were eminently encouraging, writes to Mr. Fuller, that a Mr. Fernandez, of Dinagepore, had generously erected a brick place of worship in that city, for the purpose of introducing the gospel to its inhabitants. He was a native of Macao in China, of Portuguese or Italian extraction, and was educated for a Roman catholic priest; but being shocked at the worship of images, after earnest inquiries, ultimately relinquished the church of Rome. He had been twenty-two years in the country. The place of worship he had erected, was opened by Carey, Thomas, and Fountain, on the first sabbath in November; and they agreed to supply it in monthly services.

Mr. Carey describes himself as in good health during the year, but mentions a dangerous fever encountered by Mr. Fountain, from which he recovered; but a similar attack proved fatal to their schoolmaster. Such a season was scarcely ever remembered. The city of Moorshedabad had been nearly depopulated. The earliest letters of 1798, report that the pro-

spect brightened, and "hopeful appearances" were visible in several of the natives. The school consisted of nineteen boys, some of whom made considerable progress, especially in writing. A Hindoo, named Hurry Charon, and one or two others, were pleasingly inquisitive about salvation. Still the scene was desolate. "To look at present circumstances only," says Mr. Fountain, "would fill the mind with despair; but standing by faith on the immutable promises of Jehovah, and looking through the telescope of prophecy, a scene presents itself, sufficient to inspire the highest hopes, and to enrapture all the contemplative powers of the soul. In the everlasting covenant, ordered in all things and sure, I see mankind as 'new creatures;' strong-holds are demolished; vain imaginations, and every self-exalted thing, are cast down; whilst every thought is sweetly captivated in obedience to Christ. I see Hindoo pagodas and mahometan mosques all destroyed. Where they stood, christian temples are erected, in which Jehovah is worshipped in the beauty of holiness. The horrid music is heard no more. The frantic dance has ceased. Instead thereof, the sanctified heart bounds with sacred pleasure, and the tongue is filled with the high praises of God. The dreadful exploits of devils deified, are no longer the burden of the song; but the unparalleled exploits of grace divine." This extract will tend to show the excellent character and spirit of the writer. It is the language of a genuine missionary, and evinces that implicit confidence in God, which, by giving to futurity a visible form and a palpable existence, inspires consolation, and quickens to activity, under present discouragements.

In another letter, Mr. Fountain furnishes some scriptural illustrations, which afford a pleasing evidence of his intelligent and observing mind: "Lately, reading the sixth chapter of Judges, I met with several circumstances which appear to be illustrated by the customs of this country. The angel's coming and sitting under a tree, answer exactly to the place and position in which travellers rest themselves in India. One may always see somebody sitting in the shade of a great tree. Gideon appears to have been threshing out of doors; and the same is the practice of this country. They do not make use of a flail as in England; but, holding the sheaf in both hands, strike it against a board. The present that Gideon prepared for his guest, was just in the manner of this country. In England it is a day or two's work to fetch a sheep, to kill it, and get it ready for the table; but here a man will take a sheep or a goat, kill it, and cook it, all with his own hands, in the short space of two hours. They cut the meat into little bits to boil, just like pie-meat in England. Thus, it is probable, did Gideon; and, when it was done, took the pieces of meat, and put them into a basket, and the soup in a pot. Brother Carey and I have often eaten such a dinner as this, under a tree. It is nothing with us now to eat and sleep under a tree, when on a journey. In this country, we are obliged to take with us provisions for ourselves and our beasts; there being no public inns nor roads for the accommodation of travellers."

The Bengalee translation was now proceeding with rapidity.*

* A long and interesting letter from Mr. Fountain to Dr. Ryland, on this subject, has been preserved. It is dated, Mudna-

In April, the Committee resolved to send paper from England for the purpose of printing the New Testament. In October, Mr. Carey states that he had finished the translation of the Pentateuch, Psalms, Isaiah, Jeremiah, part of Ezekiel, and the New Testa-

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batty, 22nd May, 1798. A few extracts from it will not only gratify a reasonable curiosity respecting the primary proceedings of the missionaries, in their translations; but perpetuate the memory of the writer, who was held in the highest estimation during his short and useful career. The words at the foot of each extract, included in brackets, are written by Dr. Ryland.

"While brother Carey has been translating, I have frequently sat by him and noted down the changes we have either been forced, or judged proper to introduce in certain passages, and the observations that we have made at the time. I think he has submitted some of them to your judgment; a few others I will now send, wishing for your thoughts and remarks thereon.

"GEN. i. 21.—'And God created great *whales*.' The word here rendered *whale* is, in Exod. vii. 9, 10, and 12, rendered *serpent;* and in Deut. xxxii. 33, it is rendered *dragon;* as also, in Psal. cxlviii. 7, where it signifies a *sea-monster*. In this place of Moses, Parkhurst says, it signifies or seems to include both the *crocodile* and whale species.—See Heb. Lex. p. 890. [*Sea-monster*,]

"GEN. ii. 3.—'Which God created *and* made.' The Hebrew is, *which God created to make*, or that he might make. Query, Does not *creation* seem to imply, the bringing of *being* out of nonentity, and *making*, the after-*formation*, or *bringing it into order?*

"Ver. 5, 6.—'For the Lord God had caused it to rain upon the earth, and there was not a man to till the ground: but there went up a mist from the earth, and watered the whole face of the ground.' This reading proves nothing; but the Hebrew serves to refute the foolish idea of every thing being produced by what is called *nature;* for nature itself (which is nothing but the regular law of Jehovah imposed upon the creatures) existed

ment. In November, he says, "The translation of the Bible may now be looked upon as finished; as it will be so, before the means of printing it can be conveyed to us. Brother Fountain has begun to translate from Joshua onwards; and though his translation will necessarily require a scrutinous revisal and re-revisal, and the liberal use of the pruning-knife, yet it will much forward the work; and he, being indefatigable in it, will improve." In the mean time, a printing press was purchased at Calcutta for four hundred Sicca rupees, and preparative measures were adopted for procuring types. We afterwards find the following curious record:

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not now. What are now called shrubs and vegetables, were *made*, before there was rain to fructify, or man to cultivate. The Hebrew says, 'The Lord God had not caused it to rain upon the earth, nor was there a man to till the ground, nor a mist ascending from the earth, to water the whole face of the ground.' Thus have we rendered it in the Bengalee.

"Chap. x. 21.—'The brother of Japheth the *elder*. The Hebrew, which we have followed, reads, *The brother of Japheth the greater*. Thus, a younger one, when speaking of an elder, says, 'My great brother.'

"Chap. xi. 3.—'And they had brick for stone, and *slime had they for cement*.' We have followed the Hebrew, which reads, 'They had clay for cement.' [*Perhaps bitumen.*]

"Num. x. 21.—'And the Kohathites set forward, bearing *the sanctuary*.' The English idea of a sanctuary is, *a holy place*; but place cannot be removed. We have rendered it, *the materials of the sanctuary*. [*Holy tent.*]

"Deut. vi. 8.—'And they shall be as frontlets *between thine eyes*.' This circumstance, amongst others, seems to strengthen the opinion, that *the Hindoos are the descendants of the dispersed Jews*. The memorial between the eyes is, (according to the learned,) what is rendered *philactory*, Mat. xxiii. 5; and they

"*Sept.* 18*th*, 1798.—This day we set up the printing press at Mudnabatty. Some of the natives, who came in to look at it, went away and said it was a *balatle dhourga;* viz. an English idol!"

At this crisis, Mr. William Ward presented himself as a candidate for the service of the mission. He was by profession a printer; but, being called to the ministry by the church in George Street, Hull, of which he was a member, he went to Ewood Hall, near Halifax, for improvement under the tuition of Mr. Fawcett. Having expressed a willingness to proceed

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agree that the *Greek word*, as well as the *Hebrew sign*, signifies a *distinction*. The brahmins (and I believe some others,) retain to this day a distinguishing mark between the eyes. Those who are worshippers of Beeshnu, call their mark *Teetook*. It is a straight stroke from the middle of the crown to the end of the nose. Other brahmins put a straight stroke *across* their foreheads, called *Ireemundul*. This is done at their evening worship. Others put a *curved line*, called, *Ohdho Chandes*, that is, half moon, across their foreheads, for the same purpose.

"Indeed, all the Hindoos who know any thing, are addicted to an hyperbolical way of speaking, upon every occasion. They have been accustomed to poetry from the earliest ages, and, perhaps, of that *superlative kind* to which no other part of the world can make any pretensions. They appear, however, never to have known *blank verse*. Their shasters, their poorans, and even their grammars are in rhyme. The lowest people remember anything spoken in rhyme, beyond every other manner of speaking. We are daily hearing them, when at work, singing the hymns which we sing in time of worship. Brother Carey has translated into Bengalee, 'Ashamed of Jesus,' &c., 'O'er the gloomy hills of darkness,' and 'Salvation, O the joyful sound!' he has also *composed* two (very good ones, I think,) in Bengalee. I have translated them into English.

to India, he was accepted as a missionary at the minister's meeting at Kettering, on the 16th of October. About the same time, Mr. Daniel Brunsdon, from near Pershore in Worcestershire, but then a resident in Bristol, offered himself to the Society. He had been some time a member of the church at Broadmead, and, being recommended by Dr. Ryland, was placed at Olney, under the instructions of Mr. Sutcliff. A third candidate was found in Mr. William Grant, a member of the same church. His history was remarkable. At the age of sixteen, he had associated himself with a young deist, with whom he read Voltaire's Philosophical Dictionary, and united in ridiculing christians as fanatics. Two years afterwards, he was partially reclaimed by Priestley's History of the Corruptions of Christianity; but soon relapsed into his former principles, and plunged into profanity and vice. He was conscious, however, of the inconsistency of atheistical opinions, became convinced, at length, of their falsehood, and, by an attention to natural philosophy and anatomy, perceived such demonstrations of the intelligent First Cause, that he believed in the being of a God. Soon afterwards, he met with Mr. Marshman, a member also of Broadmead, in a bookseller's shop. Observing him looking at a Latin dictionary, inquired of Mr. Marshman if he understood that language; and finding that he did, requested some instruction. His new friend and teacher soon heard him sneer at the absurdities of Calvinism, particularly at the atonement. This, with its associate doctrines, became the subjects of frequent conversation; till, with other means of grace, he was brought to a saving knowledge of Christ, and made

a public profession of his name. Hearing of the mission to India, and reading the periodical accounts, excited a desire of personally engaging in the work; and he devoted himself to it, with the full approbation of his pastor. Simultaneously with Mr. Grant's wish, was a similar feeling in the heart of his friend Mr. Marshman. He had come from Westbury Leigh, where he had received his first impressions of religion; was chosen master of the Broadmead charity school, and joined the church in June, 1794. While instructing others, he was eager to improve himself, and attended the academy, (now the Bristol College), every day for an hour, where he obtained a tolerable acquaintance with the Latin, Greek, and Hebrew languages. The author was his class-mate, and read with him, appropriately enough, Cicero's Treatise "*De Naturâ Deorum.*"* His first inclination to undertake the missionary enterprise, appears to have originated in Mr. Grant's mentioning his own intentions; but, having once determined upon it, he gave himself to the service, at the age of thirty-two, with cheerful disinterestedness and fervent zeal.

* When, many years afterwards, he was on his visit to England, this early intercourse was adverted to with mutual satisfaction. The author further mentioned to him, that he had adopted, of his own accord, while a student at Bristol, the practice of committing a few words, particularly Greek roots, to memory during his daily walks. Mr. (then Dr.) Marshman replied, "This is a curious coincidence; I did the same thing at the same time, self-prompted; and have studied *every language I have since attained* in the same manner, and have found it the most effectual method.

In April, 1799, a passage was secured for the missionaries, Ward, Brunsdon, Grant, and Marshman, with their wives, in the *Criterion*, Capt. Wickes, who was an elder of the presbyterian church at Philadelphia. On the 3rd of May, the two latter were solemnly designated to the work at Bristol; and the two former on the 7th, at Olney. The absence of Mr. Pearce was universally deplored, especially as it arose from that melancholy illness which, in the end, deprived the christian church of one of its brightest ornaments. He, however, addressed a letter to Mr. Fuller, in which he offered some salutary counsel, and then proceeded with these impressive words:—"O that the Lord, who is unconfined by place or condition, may copiously pour out upon you all, the richest effusions of his Holy Spirit on the approaching day! My most hearty love to each missionary and each companion, or intended companion, of a missionary, who may then encircle the throne of grace. Happy men! happy women! you are going to be fellow labourers with Christ himself! I congratulate—I almost envy you; yet I love you, and can scarcely now forbear dropping a tear of love, as each of your names passes across my mind. O what promises, are yours, and what a reward! Surely heaven is filled with double joy, and resounds with unusual acclamations at the arrival of each missionary there. O be faithful, my dear brethren, my dear sisters, be faithful unto death, and all this joy is yours! Long as I live, my imagination will be hovering over you in Bengal; and should I die, if separate spirits are allowed a visit to the world they have left, methinks mine would be soon at Mudnabatty, watching your labours, your conflicts, and your pleasures,

whilst you are always abounding in the work of the Lord."

The exertions of Mr. Pearce for the mission, were unremitted; and although his desire to be actually engaged as a missionary, had been frustrated, he may be said to have died, partly at least, in consequence of those exertions. A cold which he had caught in returning from the ministers' meeting at Kettering, was probably aggravated by a journey for the mission to Sheapshead, Nottingham, and Leicester. Consumption ensued; and his valuable life terminated October 10, 1799.

SAMUEL PEARCE was "a burning and a shining light." There was an *intensity* in his whole mind and character, visible alike in his mental pursuits, his moral sympathies, and his ministerial career. When general knowledge was his object, his eagerness for acquisition was irrepressible; when the welfare of others engaged his attention, his philanthropy seemed to stretch to the poles, and circumnavigate the earth, while it acted like light converged into a focus upon every separate point of human necessity; when the salvation of souls was his aim,—and it was his great, his daily, his absorbing aim,—then did the majesty and power of religion appear. In private, he was all sweetness, condescension, and love. His devotion was like a vestal flame,—pure, consecrated, inextinguishable. His pulpit exercises were full of heart, and free in language. They were, indeed, declamatory more than argumentative; but singularly pathetic and persuasive. At times, he would rise into raptures, and glow like a seraph; and notwithstanding the disadvantage of a voice which failed him in his

most animated moments, his oratory was irresistible. The peculiar character of the man and the minister shines forth in one of his own impassioned exclamations —"O to be a Mercury, for ever rolling round and *near* the sun!"

The author has a distinct and delightful recollection of an incident which, as remarkably illustrative of his character, ought to be recorded. The meeting-house at Guilsborough, in Northamptonshire, having been rebuilt, after it had been consumed by fire, Mr. Pearce, Mr. Fuller, and Mr. Sutcliff preached on the occasion. At the rural repast in the afternoon, the persons assembled were privately expressing to each other their pleasure in listening to Mr. Pearce's discourse, till, at length, a gentleman rose at the table, and made a public request to him to preach again the next morning, at an early hour. With equal simplicity and zeal, he replied, "If you will find a congregation, I will find a sermon." The hour fixed was five o'clock, in order to accommodate the country people. At the breakfast table, Mr. Fuller addressed him thus, "Brother Pearce, I was gratified with your discourse this morning, and hope it will do much good; but I know you will excuse my freedom if I say, that I thought you did not seem to close when you had really finished. I wondered that, contrary to what is usual with you, you seemed, as it were, to begin again at the end,—how was it?" He replied, "It was so; but I had my reason." "Well then, come, let us have it." This was all said in a kind of jocular manner which Mr. Fuller would sometimes assume. Mr. Pearce paused, and a little hesitated; but on being once more

entreated, said, "Well, my brother, you shall have the secret, if it must be so. Just at the moment I was about to resume my seat, thinking I had finished, the door opened, and I saw a poor man enter, of the working class; and from the sweat on his brow, and the symptoms of his fatigue, I conjectured that he had walked some miles to this early service, but that he had been unable to reach the place till the close. A momentary thought glanced through my mind,—here may be a man who never heard the gospel, or it may be he is one that regards it as a feast of fat things; in either case, the effort on his part demands one on mine. So with the hope of doing him good, I resolved at once to forget all else, and, in despite of criticism, and the apprehension of being thought tedious, to give him a quarter of an hour." The impression produced by this simple explanation, which unveiled so much of love to souls, in connexion with the self-sacrificing spirit of the true minister of Christ, may be better imagined than expressed.

It cannot be supposed that such a man could be lukewarm, while others were feeling for the distant heathen, and planning a missionary enterprise. No; he was just the individual to kindle at once. His reason, his heart, his conscience, his every power and passion, became consecrated to the cause. The materials for the sacred fire were all ready in his mind; it was only to apply the torch, and he blazed forth, till his zeal consumed him. He joined in consultation with the committee—returned eagerly to Birmingham—preached, prayed, collected, and poured at once seventy pounds into the treasury. Lovely in spirit, like

John; eloquent in appeal, as Apollos; self-sacrificing and active, as Paul; he seemed exactly the agent the newly-projected mission wanted. His ardour and his reputation gave him a kind of ubiquity. As a man and a preacher, he was known, he was *felt* everywhere. He was truly "one of whom the world was not worthy;" one, of whom the church and the world, alas! were but too soon deprived.

The missionaries Ward, Brunsdon, Grant, and Marshman, were solemnly commended to their work at a public meeting on the 10th of May, held at Prescot Street, when Abraham Booth addressed them, on *the interesting, honourable, and arduous nature of their undertaking*. On the 25th, the ship dropped down to Gravesend, where Sutcliff, Fuller, and Button, bade them a final adieu.

The missionaries appear to have been assiduous in their aim to promote the spiritual welfare of the seamen during their voyage; and, in fact, may be said to have commenced their missionary labour on board ship. In addition to regular preaching and prayer-meetings, they held repeated conversations with the men, and, as they believed, with beneficial effect. They mention, in particular, the hopeful impressions produced on the minds of three of the sailors, Lewis, Spencer, and especially Worcester, who were enabled to endure sneers and ridicule. Several of the crew, also, were induced to read their Testament; some listened to the gospel; and a few began to pray. One or two of the blacks often manifested serious emotions. Having set up a school on board, they had most of the crew, with the boatswain and cook, under tuition. Among them were

six negro sailors, who all learned reading, writing, and arithmetic.

They arrived in India on the 12th of October, and on the 13th, proceeded to Serampore, a village on the banks of the river Hoogly, fifteen miles from Calcutta, described by Mr. Grant as "a beautiful little town, and esteemedthe most healthy spot in all India." It was a Danish settlement, and very much the resort of decayed tradesmen and gentlemen who had been unsuccessful in business at Calcutta. It contained about fifty English houses, and was inhabited by Danes, English, Scots, Germans, Greeks, Armenians, Irish, Bengalees, and Portuguese. There they remained at an inn a few days, awaiting the arrival of Mr. Carey. But a dark cloud overshadowed them. On the 27th, Mr. Grant was prevented from attending the public worship which they conducted, by a cold accompanied with stupor. No serious apprehensions were entertained respecting him, till the morning of the 31st, when he departed in peace. He was interred in the Danish burying-ground, and a funeral discourse was delivered by Mr. Ward; on which occasion, the governor, with two other gentlemen, mingled with the little band of mourners. "The Lord's dealings," observes Mr. Marshman, "strike me with amazement; that he who was so earnest in the missionary cause, should thus be taken off, before he had the least opportunity of doing anything for that cause, appears mysterious. That the Lord should make use of him to stir me up, and loosen me from those many connexions in which I seemed so firmly fixed; and that I should, after seeking to God with many tears, be determined to go immediately, not

waiting, as I had at first resolved, till he had gone to India first, and sent me an account how matters stood, in which case, my coming at all might have been prevented;—I say, that he should be raised up for this purpose, and then be taken to glory, is to me quite astonishing." It seemed as though God were training them by disappointments and trials of almost every kind, for an extraordinary career; and as though he were giving a practical lesson to the whole church, on the importance of pursuing missionary undertakings, not only with entire devotedness, but in the spirit of humble dependence on him alone.

About the middle of November, Messrs. Ward and Fountain went to Mudnabatty, to consult with Mr. Carey respecting the removal of the whole mission family to Serampore. He had found it impracticable to remain at Kidderpore, whither he had removed, as the factory at Mudnabatty had declined; and, with all the interest he could employ, he was unsuccessful in obtaining permission of the government for the missionaries to settle in the British territory. Besides this necessity, other considerations urged them with great force, to unite in one place. The chief purposes of the mission would thus be best carried on; the printing of the Scriptures most advantageously effected, as Mr. Ward would then have the inspection of the press; other missionaries might be allowed to join them at Serampore; and the population was far more numerous in that district, than in that part of the country which they determined to vacate. In his journey to that place, Mr. Carey thus communicates his feelings to his friend Mr. Yates of Leicester, under date, *Gobra*,

Jan. 6th, 1800.—"You will inquire, what is become of those nations concerning whom some hopes have been entertained? What is become of the rising interest at Dinagepore? and is all preaching given up at Malda? Is the school dissolved, and all the fruits of five years' labour relinquished at once? I answer,—none but myself can tell the conflict and the exercises of my mind, on this trying event. But necessity has no law; our resources are too small to permit us to live separately, and the work of printing the Bible requires my inspection. I hope well of Sookmun and Hurry Charron. The very last conversation I had with them, gave me much encouragement. Our labours at Dinagepore have not been in vain. The christians, also, in the neighbourhood of Malda, please me much. We hope to visit those places once or twice in the year, besides corresponding with our friends by letter. The school at Mudnabatty is necessarily relinquished; though not till we have the pleasure of knowing that about fifty lads have been taught to read and write, who could otherwise have known nothing. The name and doctrines of Christ are known by many; so that a foundation is laid for our future efforts to become effectual."

Mr. Carey arrived at Serampore *on the* 10*th of January,* 1800, and the next day, on being presented to the governor, was very kindly received. "We have," says Mr. Ward, "purchased of the governor's nephew a large house in the middle of the town, for 6000 rupees, or about £800; the rent, in four years, would have amounted to the purchase. It consists of a spacious veranda and hall, with two rooms on each

side. Rather more to the front, are two other rooms separate; and on one side, is a storehouse, separate also, which will make a printing office. It stands by the river side, upon a pretty large piece of ground, walled round, with a garden at the bottom, and in the middle a fine tank or pool of water. The price alarmed us, but we had no alternative; and we hope this will form a comfortable missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and our connexion with England."

In a few days, they prepared a set of rules for the government of the family. They were to preach and pray in turn; one was to superintend the affairs of the family for a month, and then another; Carey was treasurer, and had the regulation of the medicine chest; Fountain was appointed librarian. One of their resolutions was, that "no one should engage in private trade; but that all be done for the benefit of the mission."

CHAPTER III.

FROM THE SETTLEMENT OF THE MISSIONARIES AT SERAMPORE, TO THE TENTH YEAR AFTER THEIR ARRIVAL IN INDIA.

THE perplexities attendant upon the early years of the mission, proved an important discipline to prepare its agents for subsequent usefulness; and the kind of providential compulsion which led to the transfer of the centre of operation to Serampore, was illustrative of one of those characteristics of the Divine government, by which the best results arise from what is in diametrical opposition to the inclination of those by whom they are to be accomplished; so that both the wrath of sinners, and the reluctance of saints, are made to praise God. The removal from Mudnabatty was entirely opposed, at first, to the views and plans of Mr. Carey. "It was," says he, "so afflicting to my mind, that I scarcely ever remember to have felt more on any occasion whatever;"* and yet it became afterwards evident that the most important interests of the mission were dependent upon it.

In the new residence at Serampore, they were encouraged by the friendship of the Danish governor, whose patronage only ceased at his death. They would have been unable to unite in one establishment, so as to render Kidderpore, as had been contemplated, the seat of the mission, through the jealousy of the British East India

* Letter to Mr. Fuller.

Company; but here they lived in privileged association together. At that place, the erection of a press for printing would have been, if not impracticable, inefficient, for want of competent aid and convenience of situation; but at Serampore, all difficulties appeared to be removed, especially after the arrival of Mr. Ward. They had now a far more populous neighbourhood, an unwatched and unobstructed security, and the advantage of a short distance from the metropolis, with an easy access to it. Thus, outward countenance, internal union, and a stock of valuable experience and discipline, brought from the wilderness, combined with the accommodations they had procured, though at a somewhat alarming cost, to give a fresh impulse to their undertaking.

The 17th of March, 1800, is recorded by one of the missionaries in the following words, with an evident delight that will find a chord of respondent sympathy in most christian hearts,—"On this memorable day, *the first page of the New Testament was composed for printing in Bengalee.* Now, O Lord, let the day break and the sun arise!"

Immediately upon their settlement at Serampore, they commenced a system of itineracy; and, going out, generally two and two, they preached, and held discussions with the natives, demolishing the false philosophy of the brahmins, and exposing the fables of hindooism. Europeans frequently attended the public services, and Mr. Carey repeatedly proclaimed the gospel in the streets. The following incident will illustrate their assiduity and readiness to become all things to all men, if, by any means, they might save some. Mr. Ward is the narrator. "In this country,

it is common for the lowest of the people to take up the trade of ballad-singers, or beggars, for they have no written or printed books to sell. This morning, (March 30, 1800,) at a place in the town where four roads meet, brethren Carey, Marshman, and I, made our stand, and begun singing *our* ballad. People looked out of their houses, some came, and all seemed astonished to see three sahibs turned ballad-singers. This evening, three of us went one way, and three another. The people seemed quite anxious to get the hymns which we give away." This was a proceeding which worldly men may probably ridicule, and which none can appreciate who are unacquainted with that "love of Christ which passeth knowledge." If he who was "the brightness of the Father's glory," became a carpenter's son and a man of sorrow, to promote our salvation,—if he disdained not the humblest occupations of a way-side and village itineracy, to instruct the people,—well may his disciples descend to the lowliest condition, and employ the simplest instrumentality, to subserve the same high design.

On the 24th of April, the missionaries solemnly united together as a church, Carey being chosen pastor, Fountain and Marshman, deacons. In the evening, Mr. Carey addressed them from those appropriate words in the twelfth chapter of the Romans, "rejoicing in hope."

On the 26th of May, they began to print the first sheet of the New Testament; 1700 copies were on Patna paper, and 300 on English. About 500 of the gospel of Matthew were struck off in a detached form, to be distributed immediately. "Our labours every

day," says Mr. Ward, "are now regularly arranged. About six o'clock, we rise;—brother Carey to his garden; brother Marshman to his school (a Bengalee school of forty children) at seven; brother Brunsdon, Felix (Carey's son), and I, to the printing office. At eight, the bell rings for family worship; we assemble in the hall, sing, read, and pray. Breakfast. Afterwards, brother Carey goes to the translation, or reading proofs, brother Marshman to school, and the rest to the printing office. Our compositor having left us, we do without. We print three half-sheets of 2000 each in a week; have five pressmen, one solder, and one binder. At twelve o'clock, we take a luncheon; then most of us shave and bathe, read and sleep before dinner, which we have at three. After dinner, we deliver our thoughts on a text or question. This, we find to be very profitable. Brother and sister Marshman keep their school till after two. In the afternoon, if business be done in the office, I read and try to talk Bengalee with the brahmin. We drink tea about seven, and have little or no supper. We have Bengalee preaching once or twice in the week, and on Thursday evening we have an experience meeting. On Saturday evening, we meet to compose differences and transact business, after prayer, which is always immediately after tea."*

The little fraternity was exceedingly gratified, about this time, by the indications of piety in Felix and William Carey, the one fifteen, the other thirteen years of age. These youths engaged in prayer with them once or twice a-week, with great seriousness and sim-

* Ward's Journal.

plicity; and, besides, manifested concern for the perishing heathen.

Affliction, however, soon entered the circle. Mr. Fountain was seized in June, with a violent dysentery, and on the 20th of August, died at Dinagepore. He was only thirty-three years of age; had just acquired the language; and, by his various qualifications, gave promise of eminent usefulness. His letters were full of piety and feeling. He had a taste for poetry, of which some specimens remain, and a talent for music. He was the leader of singing in worship, and had a very pleasing voice. His death-bed was a moral triumph; his medical attendant remarked, that he never saw a person so composed, and he wished to die like him. He dictated his own epitaph as follows,—"John Fountain, missionary to the Indies, aged thirty-three, a sinner saved by grace."

Another painful dispensation, but of a different kind, occurred in December. Mr. Thomas fell into a state of temporary insanity. It seems to have been a disease to which he was constitutionally disposed; for he had been visited by two or three attacks in previous years. This would account for some of those eccentricities which disfigured an otherwise bright and useful career.

The various objects of the mission were pursued with great vigour,—the Bengalee school, the distribution of the gospel of Matthew, the circulation of tracts and hymns, and the preaching of the word, both to natives and Europeans. While some complained that they were poisoning the minds even of their very children, others of the natives received their gifts with eagerness,

and began to maintain a free and friendly intercourse; while they had the satisfaction of seeing a few emerge from the depths of heathenism into the light and profession of christianity. At the church meeting, on the 22nd of December, five individuals,—Gokol, Krishno, his wife, named Rasee, and her sister Joymooni, together with Felix Carey, appeared as candidates for baptism and church communion. "The chain of the caste is broken," said Ward, exultingly, "and who shall be able to mend it?" It was, in fact, a great event, and was no sooner "noised abroad," than a commotion was excited in the neighbourhood, and two thousand were supposed to have assembled, who poured their anathemas on the new converts. Krishno and his family were dragged before the Danish magistrate; but he dismissed them with commendations. The zeal of their persecutors, however, brought them back upon another charge,—that of his withholding his daughter from the man to whom she had been betrothed. The girl said that she would become a christian with her father; and, on the bridegroom declaring that he would not abandon heathenism, the governor said that she should not be compelled to marry a heathen against her consent. At the request of the missionaries, he afterwards sent a sepoy to watch Krishno's house during the night; and subsequently suggested that she should be removed to the mission premises, till after her baptism, as he apprehended they would murder her.

On the 29th of December, Mr. Carey writes to Mr. Sutcliff,—"Yesterday was a day of great joy. I had the happiness to desecrate the Gunga, by baptizing the first Hindoo, namely, Krishno, and my son Felix."

In his journal, Mr. Brunsdon says,—"There were a great number of Portuguese, as they are called, and Europeans present, as well as Hindoos. Brother Carey sung, prayed, and preached in Bengalee; then led down Felix, and baptized him, and afterwards Krishno. To the former he spoke in English, 'I baptize thee,' &c.; to the latter in Bengalee. It was a very pleasant sight indeed." The Danish governor, being present, was affected to tears by the solemnity of the scene. "Ye gods of stone and clay," exclaims one of the missionaries, "did ye not tremble, when, in the name of the Father, Son, and Holy Ghost, one of your votaries shook you as dust from his feet!" The great uproar that had been excited, occasioned the dissolution of the school, by the withdrawment of all the Bengalee children.

On the 18th of January, 1801, Mr. Fernandez and Krishno's wife's sister, Joymooni, were baptized; and, on the 27th, received into the church, which now consisted of fourteen persons. They expected, also, his wife, and another of the name of Unno. The English school which they had established, was now yielding them at the rate of £300 a year. Mrs. Marshman had begun a successful school for young ladies. Of the new converts they speak in the highest terms; particularly of Krishno. He was met in the street by an European stranger, and asked, "what he got by his profession of christianity?" He answered, "he got nothing but much joy and comfort; it was the work of love." One evening, he said, "his chief thoughts now were about the salvation of others. He addressed Christ thus,—'Come, and I will give thee a throne in my breast;

there I will worship thee; and I will invite others to admire thine excellencies." Joymooni said, "she had found a treasure in Christ, greater than everything else in the world." On the other hand, the brahmins manifested great inveteracy against them. Fakira, who seemed to have heard Mr. Thomas, whose servant he was, at Beerbhoom, with saving impressions, having spoken before the church, went up the country, but returned not, probably, as they thought, being detained from a public profession by force. Gokol withdrew, under the influence of his wife and father-in-law.

The missionaries had times, however, of suffering for the sake of Christ. "*Jan.* 30, 1801.—For a month past, we have gone into the market-place at Buddaburry, instead of staying at the entrance of the village, and have had a large number of hearers, though sometimes a little turbulent. However, to-day, I entered the market-place, while brother Carey went to a brahmin's house, and met with a much more unpleasant reception than usual. After speaking about ten minutes, a rude fellow began to be very abusive, and, with the help of a few boys, raised such a clamour that nothing could be heard. At length, seeing no hope of their becoming quiet, I retired to the other part of the town. They followed, hallooing and crying, '*Hurree boll!*' an exclamation in honour of Veeshno.* They at last began to pelt me with stones and dirt. One of

* The Hindoos say, that from God, (whom they call Eshar or Bhogabon, and sometimes by the Persian word Khoda,) proceeded three personal virtues or powers; namely, *Birmmha*, or *Bruhma*, the creator of all; *Veeshno*, or *Vishnu*, the preserver of all; *Seeb*, the destroyer of all. The former has scarcely one

the men, who knew the house to which brother Carey was gone, advised me to accompany him thither, saying that these people would not hear our words. Going with him, I met brother Carey. We were not a little pleased that the devil had begun to bestir himself, inferring from hence that he suspected danger. 'Think ye,' said our Lord, 'that I am come to send peace upon earth? I came not to send peace, but division.'"*

On the 7th of February, Mr. Ward writes,—"*This day we have finished composing the New Testament;*" which had occupied about nine months. It was a suitable occasion for a meeting of thanksgiving, which the missionaries held accordingly; and the native converts united with them. Copies were presented to the local governor and the governor-general. Soon afterwards, Mr. Carey was appointed by the Marquis Wellesley, teacher of the Bengalee and Sungskrit languages in the college of Fort William. But he did not allow this office to become a source of personal emolument; on the contrary, with the concurrence of his brethren, he resolved to appropriate every temporal advantage that might arise from it to the service of the mission.

Poor Krishno was again called to suffer fresh trials

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temple; the brahmins only, in memorial of their descent from Brumha, every morning at sunrise wash in the Ganges, or some sacred tank. In all other respects, his functions and worship seem to be absorbed in that of Veeshno, in whose temples he is sculptured with four heads and four arms.—See *Maurice's Indian Antiquities.*

* Marshman's Journal.

respecting Golok, his daughter; but his christianity prevailed. She was, on the 10th of April, seized near his house by two men, one of whom was the person to whom she had been early contracted in marriage. Her father followed, and overtook them; but they beat him unmercifully. Three others were sent in pursuit, but in vain. Golok, also, was beaten on their way to Calcutta, whither they were forcibly carrying her; and, crying out as they passed a police station, the master of police detained them for inquiry; when she said, "she had heard of the love and sufferings of Christ; these things laid hold of her mind; she was become a christian from choice, and was not willing to go with this man." The next day, the parties appeared before the magistrate, when the man claimed her as his wife. The magistrate said he could not separate them, but would protect her in the exercise of her religion. She was deeply afflicted thus to be left in the hands of idolaters. Krishno at the first consoled himself and his family by remarking, "Perhaps she was taken to Calcutta, that she might speak of Christ there;" and now, he said, "his chief concern was for Golok to be baptized, and that she might bear a great testimony to Christ before the thousands of Calcutta." The magistrate disregarded his feelings, and refused him the sight of his daughter, notwithstanding repeated applications. Her husband, evidently much attached to her, some weeks afterwards paid fifty rupees to the brahmins to recover her caste, when a sacrifice was to be offered; but she nobly refused, exclaiming, that "live or die, she would be Christ's." At length, her father, accompanied by Mr. Carey, obtained admittance to her;

but he left the house only in time, as he had reason to believe, to escape being murdered. A deposition was made before a magistrate, by the father of the husband, that Krishno had brought three or four Europeans, to remove his daughter by force. This was disbelieved; but the magistrate told the husband, if Krishno went again, to beat him away. It was proposed to take a house at Calcutta, where Krishno might reside; which would facilitate alternate visits from the christian women and missionaries to Golok, and perhaps open a door for the gospel; especially as Mr. Carey was likely to be there during several days of each week, in consequence of his professorship.

Krishno daily evinced a growing devotedness to the interests of christianity. The chief topic in his conversation with the natives, was the love and death of Christ, and the fruits of faith; and he often zealously defended the truth against the attacks of Armenians and Europeans; so that some thoughts were entertained of setting him entirely apart to missionary labour. His own views were explained to Mr. Ward. "As I lay musing one night," said he, "I thought thus:—one or two of the missionaries are dead; Mr. Carey is much engaged at Calcutta, Mr. Marshman in the school, and Mr. Ward in the printing office; Bengal is a large country;—how shall the people know about Christ? I would go to the end of the world to make his love known." The method of his intercourse is thus represented. A man says, "Well, Krishno, you have left off all the customs of your ancestors,—what is the reason?" He replies, "Only have patience, and I will inform you. I am a great sinner. I tried the Hindoo worship, but got no

good. After a while, I heard of Christ,—that he was incarnate, laboured much, and at last laid down his life for sinners. I thought, what love is this! And here I made my resting-place. Now say, if any thing like this love was ever shown by any of your gods. Did Doorga, or Kalee, or Krishna die for sinners? You know that they only sought their own ease, and had no love for any one." Rasee, Krishno's wife, had the honour of being beaten in the street by the byraggee who owned the house in which Gokol, the fifth Hindoo baptized, was living. The brahmins and bystanders were inveterate.

Self-prompted, Krishno erected a house for God, immediately opposite to his own. This was the first native place of worship in Bengal; and on the 16th of August, Mr. Carey preached in it to about twenty natives, besides the family of the builder. The missionaries aided in the expense. Soon after, they purchased a piece of land for sixty-one rupees, upon which they proposed to rear a house for Gokol, a room for Unno, and another for a chapel and school. In October, the adjoining house, with upwards of four acres of land, were purchased for 10,340 rupees. They had now received six Hindoos, "whom," says Marshman, "we esteem more precious than the same number of the most beautiful gems in the universe. Yet we need great prudence in our conduct towards them. We are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, to teach; and yet to do all so as to endear the Saviour to them, and retain a place in their warmest affections."

In the spring, Serampore quietly passed into the

hands of the English; and, happily, the missionaries now found themselves as much unmolested as under the Danish government. Not a gun was fired at the capture; and, after being summoned to the government house, they were informed by Colonel Bie, that they were allowed to proceed with their labours as under his protection, while the English commissioner apologised for the trouble to which they had been put in leaving their occupations.* Mr. Carey refers to it, and his own appointment as professor, in these words.—"Serampore is in the hands of the English; but we have nothing to fear. I was appointed Bengalee and Sungskrit professor in the college of Fort William, by Lord Wellesley, *expressly under the character of a missionary*. I have now gone through one term."†

After referring to several Hindoos who had embraced christianity, Mr. Carey says, "the brahmins are as full of opposition and strife, as men can well be. They gnash with their teeth, abuse with their tongues, and would do more if they could. This, however, is only the effect which the gospel may always be expected to produce. So long as they could, by any sophistry, make the common people suppose that the gospel harmonised with their shasters, all was well; but now the veil is removed, and some have voluntarily trampled on the honours of their caste, the matter is quite altered, and the *harmless* Hindoos are as ferocious as Sunderbund tigers."

This year was mournfully distinguished, like the last, by the removal of a valued member of the missionary band. Twelve months had not elapsed since the decease

* Ward's Journal. † Letter to Mr. Sutcliff, dated June 24, 1801.

of Mr. Fountain, when Mr. Brunsdon was slain in the high places of the field. At the close of the previous year, he took, as he conceived, a severe cold, by standing on the damp floor of the printing office. This was followed by a cough, accompanied with considerable fever. Mr. Thomas having arrived, ordered a warm bath, which proved of material benefit. In the course of a month or two, he went to Calcutta, and found that his complaint was an enlargement of the spleen. Medical treatment, however, was ineffectual; and, at the commencement of July, after frequent delirium and corporeal snfferings continued almost to the last, he finished his course at the early age of twenty-three. In referring to Mr. Brunsdon's fatal illness, Mr. Fuller, writing in the name of the Society, remarks, "We cannot but perceive the hand of a wise and merciful Father in all, who, when he tried us with the want of success, preserved your lives and hopes; and now that success is given, it is accompanied with afflictive bereavements. Had these afflictions been united, you and we might have sunk under the load; or had these successes been unaccompanied with thorns in the flesh, we might have been exalted above measure. As it is, we are led to serve the Lord with fear, and to rejoice with trembling."

Another afflictive dispensation occurred on the 13th of October, in the decease of Mr. Thomas, at Dinagepore, the proximate cause of which, was a cold terminating in flux and fever. He was a man of unquestionable excellence; warmly attached to the missionary enterprise; and ever to be esteemed as the early coadjutor and chief consoler of Carey, in the early years of

solitariness and discouragement. Sometimes, indeed, he filled him with great concern and perplexity; being rather inconstant in action, and thoughtless in the use of money. Still, let his memory be revered, as having struck the first spark of that missionary fire that was kindled in India, which will, sooner or later, consume all its superstitions and idolatries.

"His afflictions and disappointments," observes Mr. Fuller, "appear to have led him much to God, and to a realizing application of the strong consolations of the gospel. He seldom walked in an even path; we either saw him full of cheerful and active love, or his hands hanging down, as if he had no hope. His sorrows bordered on the tragical, and his joys on the ecstatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

"If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation, than preaching; but the truth is, his talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience. A large company of brahmins, pundits, and others, being assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting that 'God was in every thing,—therefore,' said he, 'every thing is God; you are God, and I am God.' 'Fie, fie,' Mahashoi, answered Mr. Thomas,

'why do you utter such words? Sahib (meaning himself) is in his clothes,—therefore (pulling off his hat, and throwing it down), this hat is Sahib! No, Mahashoi; you and I are dying men; but God ever liveth.' This short answer confounded his opponent, and fixed the attention of the people; while, as he says, he 'went on to proclaim *one God, one Saviour, one way, one faith*, and *one caste*, without and besides which, all the inventions of men were nothing.'" "There are abundant proofs," observes a writer in the Quarterly Review,* "of a zeal, a warmth of heart, a genius, which, in the Romish church, would have obtained altars for for him, and which, in our own, entitle him to respect and admiration. 'Do not send men of any compassion here,' says Thomas, 'for you will break their hearts.' But with that rapid transition which marks the man of genius, he adds immediately, 'Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge. This country abounds with misery. In England, the poor receive the benefit of the gospel, in being fed and clothed by those who know by what they are moved; for where the gospel is generally acknowledged in a land, it puts some to fear, and others to shame; so that, to relieve their own smart, they provide for the poor. But here, O miserable sight! I have found the pathway stopped up by the sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing,

* Vol. I. February, 1809.

others talking, but none showing mercy; as though they were dying weeds, and not dying men.'"

The visits to different parts of the country, and the distribution of small tracts, to which the missionaries addicted themselves, were soon attended with a blessing. *Petumber Shingo*, or *Singhee*, a native, of the writer caste, was an evidence of their success. He travelled forty miles from his residence at Footepore, to hear the gospel, and said that one of their papers had brought good news to his mind. He had read many books, and inquired after salvation in vain; but in these truths he had found the way of life. He was a very respectable and venerable man, about fifty years of age; of a sober, determined mind, possessed of much gravity, and well acquainted with the Hindoo writings. Even the heathens acknowledged him to be a truly honest man. "Heretofore they had taunted at us, because 'none of the rulers or the pharisees believed;' but this conquest of grace has silenced them; his caste being the most honourable of all among the sooders, though it admits of several degrees of honour."* Krishno found him to be a man after his own heart. Hopes were entertained of the decision of others, and of two Roman Catholics, in connexion with the ministry of Mr. Carey at Calcutta. At length, on the third of January, 1802, they had the satisfaction of baptizing Petumber, and appointing him their Bengalee schoolmaster, a situation for which they deemed him well qualified. They refer, at the same time, to the hopeful state

* Letter from Carey to Morris.

of Syam Dass, who had frequented the preaching of the gospel in the streets and lanes of Serampore for many months. "There is a brahmin, too," they say, "named Kemol. He has for many years been sick of idolatry, but not of sin universally. He has been hovering round us for more than a year."* Honoured men, how did they watch for souls! How did they hail every spark of grace, and feel their assiduities repaid in even one or two converted to God! "When I think of Petumber having been an idolater," writes Mr. Ward,† "and hear him say in prayer, 'O Father, God!' I cannot help rejoicing over him."

The appointment of Mr. Carey to the college at Calcutta, occasioned him much employment and anxiety, but presented a favourable opportunity for the extension of his useful influence; for he availed himself, with indefatigable zeal, of every interval of business, to converse with any natives to whom he obtained access. He had begun, also, a meeting for prayer and pious conversation, in the house of Mr. Rolt of Calcutta. Many were full of astonishment at seeing the converted Hindoos sit and eat with Europeans. The brahmins were exceedingly jealous of the exploring eyes of foreigners searching into their sacred shasters; and consequently, disliked the institution of the college at Calcutta. An idea, however, of the advantage which the friends of christianity might obtain, by having these "mysterious sacred nothings" exposed to view, partly induced Mr. Carey to write a Sungskrit Grammar, and to commence a Dictionary of that language.‡

* Period. Acc. Vol. II. p. 248.

† Journal. ‡ Letter from Carey to Sutcliff.

In their quarterly epistle of this period, they speak of the erection of a school for the board, clothing, and tuition, of twenty native youth, in the principles of christianity. Petumber Shingo, the Caesto, was, as already stated, Bengalee teacher; Ferguson, a Portuguese christian, English teacher. Kemol, the brahmin, was to attend the catechumens in their exercises on elementary principles; while Mr. Carey was to give lectures on geography, astronomy, divinity, and other subjects.

A new sect having recently sprung up among the Hindoos, under a famous leader, called Dulol, to which Krishno and Gokol had been attached, Mr. Carey, Mr. Marshman, and Krishno, were induced to pay him a visit. A brahmin who lived with him, had been sent to request baptism, with the assurance that he would himself follow, and bring a hundred thousand disciples. To this they paid no attention; but thought it proper to proceed on a visit of inquiry and instruction, entertaining the hope that this defection from the superstitions of the country might be conducive to the spread of the gospel. About forty years before, a cowkeeper obtained great reputation by pretending to cure diseases. He gave the people his choron amreeta, or the amreeta of his foot (the water of immortality), accompanying it with his blessing, and inviting them to disregard all debtahs, believe in one God, and obey their gooroo (teacher), that is himself. This leader dying, his widow continued the lucrative pretence, and then the son, Ram Dulol, on his coming of age, settled at Ghospara, where he lived in the style of a rajah, upon the support afforded by his devotees. The principal tenets he propagated were, that caste is nothing, that the

debtahs are nothing, and the brahmins are nothing; and the shocking sentiment was maintained that God being in us, is equally the author of every motion, and consequently of all sin. After a delay occasioned by his absence, the missionaries were at length introduced to the crafty impostor in his garden, where chairs were placed for them, and a pink satin cushion for him. Krishno stood behind his old master, with the Testament in his hand. A few select followers of Dulol were also permitted to attend. Mr. Carey stated, that the purpose of their visit was to converse on the subject of salvation. Dulol inquired, What is God? what is sin? what is hell? denying the existence of any such thing; asking, as God was in us, how sin could be there, as none could resist him. Much time was consumed in interrogations on the one side, and explanations on the other. "The moment," observes Mr. Marshman, "was important; we were not afraid of being confuted, but of his evading us, which would have been construed by him and his party throughout the country, into a triumph over the gospel. We at last said, 'You are a master?' 'Yes.' 'If your servants disobey you—what?' 'I punish them.' 'Then God is our master; if we disobey him, will he not punish?' 'God is not like man; he lives in us.' 'True, God in a sense lives in us; viz. the life, breath, reason, and understanding which we possess, are his gifts; but they are given that we may serve him, not that we may disobey him. Suppose you send a servant to Calcutta, with five hundred rupees, to buy a number of articles for your use, and he goes to a house of ill fame, and lives there merely on your money; any person seeing him, and knowing him to be your servant, might say, What

a profligate man is Dulol! he keeps his servant at a house of infamy. But if any one said this to you, would you not reply, it is true, he lives there on my money; but I gave it to him for quite a different purpose, and will punish him when he comes home.' *Answer*. 'God is not like us; he can sway the mind; we, therefore, can draw no parallel.' 'We grant it; but, for the sake of argument, we will suppose you equally capable of swaying the mind of your servant. If, then, you, having solemnly warned him of the consequences of his disobedience, turn his mind, which was not before disposed to disobedience, and incline him, who was otherwise unwilling, to spend your money in lewdness and intemperance, will not people say, What a villain is his master! In such a light do you represent God, when you say, He, within us, commits the sins, which he has forbidden under the severest penalties.'

"This statement quite disconcerted Dulol. He attempted several evasions, but in vain. Brother Carey then told him that God now sent his word hither, to show the true way of salvation, and that we had brought him a copy, presenting it to him. To receive it, was to give up all his pretensions at once. He refused it, saying, 'This is the first time I have seen you: your words are very good; but we must be further acquainted before I can receive your book.' Seeing it was vain to press him, we withdrew it, telling him that we should be happy to see him at Serampore; that our wish was only to examine in a free and candid manner, for the sake of discovering the truth; that we had been sick unto death, had found the word of God a

sovereign remedy, and, therefore, brought it to them, labouring under the same disease. Thus, in mutual good humour, we parted."*

Amongst the domestic occurrences of this period, the marriage of Mr. Ward and Mrs. Fountain, on the tenth of May, deserves to be particularly noticed, as the first instance of the ceremony being performed by the missionaries with the concurrence of the civil authorities. Mr. Carey officiated on the occasion.

The 27th of May was signalized by the arrival of three mussulmans from Jawpoor Chougarea, a village at the distance of about sixty miles, in the district of Jessore, near the river Isamutty, "to *inquire about this new way.*" After remaining a few days, which afforded opportunities of conversation, they solicited a visit, which was promised after the rainy season. Six weeks afterwards, one of them, named Moorad, came again, as a deputation from the rest, to accompany any individual who might be appointed to the journey. Mr. Marshman accordingly engaged in this service, and took with him Petumber Mittre, a young Hindoo convert of the writer caste, and Bharut, an aged Hindoo of the sooder caste. The people were formerly of various castes, but being convinced of the folly and wickedness of both the Hindoo and mussulman faith, they were eager for further information. This was an excursion of great interest, and, in many respects, of a satisfactory character.

On their way, they repeatedly halted, entering into conversation with the people, and distributing tracts

* Marshman's Journal.

and New Testaments. At one village, where they were purchasing fish, about twenty people assembled on the banks of the river. Mr. Marshman expresses the gratification with which he listened to the addresses of his native companions. Petumber invalidated, in a very striking manner, the Hindoo shasters and worship. Bharut told them what he had been, and how he had embraced the gospel; called their attention to their sinfulness, and affirmed that none but Jesus Christ could save them. "His grey hairs and simplicity," says Mr. Marshman, "rendered his address truly affecting. Moorad told them of his hearing the truth, of his going to the missionaries, of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several appeared to be impressed, and roused to anxious inquiry."

When arrived within a short distance of Poncheta-lockphool (called generally Lockphool), Moorad went forward to apprise the people of their approach. Their reception was affectionate; and they immediately sat down under a large tree, to declare the purpose of this visit. The people listened attentively to the gospel for half an hour, and subsequently, after a brief refreshment, Mr. Marshman went to the house of his friends, which had two verandahs elevated one above the other, on the outside. It was inhabited by Hindoos and mussulmans conjointly, who, with their neighbours, assembled together, to the number of fifty. They appeared much struck with the representation given by the missionary, that the hatred of God to sin, was more manifested by the death of his Son, than it would have been in the

punishment of the sinner. The Hindoo system, and the mahometan delusions, were alike exposed; and though they agreed to Mr. Marshman's retirement to the boat, for two hours, to rest, they followed, and continued the subject by question and answer with Petumber. After a renewed conversation, in which some casuistical objections were obviated, "we adjourned," says Mr. Marshman, "to the verandah, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm. About nine, I left them, astonished and thankful, on account of what I had seen and heard among them."

The next day, they went to another village, where a strong discussion arose with the brahmins; but as they appeared vehemently contentious, it was deemed best to desist. Thence they proceeded about a mile, where they entered a bazar on the market day, near which, part of the ruins of a building furnished an excellent pulpit; and about three hundred Bengalees attended. In the afternoon, upon a mutual agreement, a celebrated brahmin came to hold a discussion; but he retired in the middle of the argument, apprehensive, it was afterwards found, that as several zozomans, or priests, were collecting money for a sacrifice, the ill success of their advocate might prejudice the contributions. In conversing with an aged Hindoo, Mr. Marshman discovered that about fourteen years before, he and several others began to doubt about idolatry, and that he and about two hundred others now rejected the

poojahs and castes. In returning to the boat, they met with an elderly mussulman, named Monoo, who was at the head of a considerable number that renounced mahometanism. He continued conversing with Petumber and Bharut till near midnight. The next day, he accompanied them.

On his return, Mr. Marshman was informed of a person, named Seeb Ram Dass, who had rejected idolatry, with twenty thousand followers. Petumber had been one of them; and the resolution was taken to turn aside to Juggerdundakatty, and pay him a visit. Their course was difficult, but at length they arrived, and found the old man sitting in the shade, on a blanket. He heard the gospel with attention, and seemed to express his approbation to his followers. The conversation was prolonged till near midnight, with the two native converts. On the next day, a place was prepared in the orchard, where a conference was held, of two hours, to which came two very sensible and agreeable brahmins. Sonaton, the old man's son, drew a circle around him, and read one of the tracts of twenty pages quite through. About three hundred, with three Testaments, were entrusted to him, for distribution.

Thus the missionaries retired, with the pleasing hope that these infractions upon the Hindoo system, on the part of the people, might lead to happy results; and we have recorded the visit, both as a specimen of the kind of labour to which the missionaries were often called, in addition to their other engagements, and of their indefatigable zeal in the discharge of their important commission. It was to be deplored, that about a month afterwards, Moorad went to Serampore

with the intelligence that the brahmins at Gobrapore had begun a violent opposition, having torn the pamphlets to pieces that had been distributed, prohibited any to go and hear, and fixed up many scurrilous papers. Soon after this, however, Mr. Ward went to Lockphool, and returned with encouraging accounts. The people there were desirous of a school-house being erected, and a place of worship.

Other events of an interesting character had also occurred. Golok, the eldest daughter of Krishno, having returned to her father's house, was baptized; others soon followed, and among them, a Miss Rumohr, the daughter of Count Rumohr, whose mother was living at Sleswick, in Germany; and a greater number of inquirers came than usual to seek the way of life. In the autumn, however, they had to weep over Syam Dass, a simple-hearted christian who had been the instrument of converting Bharut. He had joined the church in the spring, and was murdered, as there was reason to believe, on account of his religion.

About the same time, Mr. Powell died, after a short illness. He was the son of a member of Dr. Stennett's church, in London, and went to India with Mrs. Thomas and her daughter, in 1793. Mr. Thomas was the means of his conversion, and he was baptized by Mr. Carey, at Mudnabatty, in 1795. He took a lively interest in the success of the mission, and held frequent conversations with the natives. "Oh, how did he feel for the guilty heathen, both Hindoos and Europeans! Ye fields and solitary places of Mudnabatty, Moypauldiggy, and Dinagepore! ye can witness how often he poured out his soul to God, in behalf of those around him,

sitting in darkness, and in the land of the shadow of death."*

Having found that Petumber the elder had made great advances in knowledge and christian temper, and had acquired universal respect, it was determined to send him to a little distance, where he might rent a hut, and seek to promote the gospel, by conversation and itineracy. He accordingly chose a place called Sooksauger, and was solemnly designated to this work, on the 22nd of November. Komal was appointed to be his successor, as Bengalee schoolmaster.

But they were not without their trials, in having to exercise a needful discipline. Gokol was excluded from the church, but afterwards repented; Petumber and Mittre were suspended; and it required a strong interference to rectify a schism produced by Krishno's want of temper. They acted under the deep conviction, that the purity of the church was as important as its extension; and the wonder is, considering the idolatrous practices, which involved detestable vices, to which the heathen were addicted, that the examples of defection were so few, and the religion of some of the native converts so bright.

In January, 1803, they had the satisfaction of introducing into the church Krishno Presaud, the first of the brahmins who had broken caste, to be baptized in the name of Christ. A native of some distinction attended in his budgerow on the occasion, and it produced great conversation and inquiry among the people. Another native convert united in the same

* Letter from Ward.

profession, named Boodheesa. He had come from a distance of eight days' journey, in consequence of seeing one of the tracts. He was a larce, or byraggee, born a mussulman; but belonged to a people who, as they say, give up the world, in search of the true God, having despaired of finding the way of life among Hindoos or mussulmans. He evinced great anxiety to show his decision, and then to go and make known the tidings of salvation in his own country.

The 6th of March was another of those memorable days which gladdened the hearts of these self-denying servants of Christ, in the moral wastes of India. In the evening, Petumber preached in Bengalee to a congregation of Hindoos, Mussulmans, Armenians, Feringas, English, and others. "His text," says Mr. Ward, "was a small pamphlet of eight pages, of his own writing, which we printed for him. After praying for a short time with fervour and consistency, he sat down; and, with his hands joined together and stretched out, he craved their attention. He then spoke for an hour with faithfulness and with propriety, and closed the whole with prayer. We were much pleased with this first attempt. *He is the first Hindoo who has become a preacher.* This is another new era in the mission, for which we have reason to bless God. O that he may increase the number of faithful native labourers! This is the grand desideratum that is to move the Hindoo nation."

Felix Carey had now been, for a considerable period, not only a professor of religion, but an assistant in the itinerant labours of the missionaries. At the beginning of April, his father had the additional satisfaction of

seeing his next son William, together with Sadutsa, a farmer, and Ram Bosheen, a fine young man, and a great inquirer after knowledge, "put on Christ." Within two days, (April 5,) the missionaries again triumphed over the caste in a very signal manner, by eating, for the first time, at the house of one of the native brethren. On the day preceding, Krishno Presaud was married to Onunda, Krishno's second daughter; and on this, the following evening, they all supped at Krishno's under the shed where the marriage ceremony had been performed. The neighbours looked on with astonishment; it being a singular sight in a land where the distinctions of clean and unclean are so scrupulously regarded. "We began this wedding supper," says Mr. Ward, "with singing, and concluded with prayer; between ten and eleven, we returned home with joy. This was a glorious triumph over the caste. A brahmin married to a sooder in the christian way! Englishmen eating with a married couple, and this couple at the same table, and in a native house! Allowing the Hindoo chronology to be true, there has not been such a sight in Bengal these millions of years."

Soon after this, the native brethren, Krishno Presaud, Ram Roteen, and Neeloo (young Presaud's brother), encountered fierce hostility in preaching the gospel at Buddabatty. They were driven by a mob into the shelter of a house, where they continued to pray, read, and converse. The next day, they were again insulted by every abusive epithet, as feringahs, as destroyers of the caste, as having eaten fowls and eggs. In attempting to return, the mob began to beat them, and thrust

them forcibly forward; and one man, though a civil officer, grazed the point of a spear against the body of Krishno Presaud. Perceiving they could not make them angry, they said, "You *salla;* you will not be angry, will you?" They then reviled them afresh, and threw cow-dung, mixed in gonga-water at them; and even threatened them with death, if they repeated their visit. Their reply was, that "even insults, stripes, and death, were good to them; their only concern was, that God would turn the hearts of their foes, and make them better." This was a severe probation; but they endured as good soldiers of Jesus Christ. In future itineracies, Mr. Chamberlain frequently accompanied them on their excursions for village preaching, and for the distribution of tracts, as a kind of guard. This was a wise arrangement, till he had acquired the language; for he had a stern air and aspect, well calculated to inspire respect, and, if he aimed at it, dread.

Mr. Fernandez, in his solitary situation at Dinagepore, afforded a striking instance of the power of Divine grace. He was a blessing to all around him, supporting and superintending, without any assistance, a school of more than thirty native children.

In October, Gokol died. His mind was perfectly tranquil; and he frequently said, with entire composure, especially when urged by his neighbours, to have a native doctor, "I am in my Lord's hands; I want no other physician." His happy end produced a deep impression. The missionaries had just purchased a piece of ground for a burying-place, near their house. This was very important, as they could not consent to either of the courses commonly adopted, namely, to burn

the body, or throw it into the river. They therefore adopted the English method of interment, and sung a hymn of Krishno's, "Salvation by the death of Christ."

The native converts were now becoming very serviceable to the missionaries, especially whenever they undertook journeys into the country. On one of these occasions, Mr. Marshman thus characterises his companions. "I was exceedingly pleased on the journey (into Jessore), with the judicious and sensible discourse of Petumber, Krishno, and Sheetaram, on the nature of the gospel, the prospect of its spreading, the state of the country, &c; as well as with their joining with me in attempting to communicate the gospel to the bearers, while in the boat." He afterwards proceeds with the following interesting account:—"Our general method of travelling, whether walking or riding, (the first of which I generally preferred, both for the sake of expedition, and to ease the bearers,) is to carry papers in our hands, ready to distribute to all we meet. Thus, —Friend, can you read? No. Have you any body in your family that can? No. Can any one in your village read? Yes. Then give him this paper, and let him read it to you. It tells you the way of salvation, how your sins can be forgiven, and how you can be happy after death. The poor fellow receives it with astonishment; and sometimes trembling with fear, lest it should be a trap which Sahib has laid, to bring him into trouble. Sometimes we have opportunity for a few minutes' previous conversation. This afternoon I overtook a countryman, with whom nearly the following passed. Where are you going? Home. Where is your home? Manpore, about two koss onward. Have

you a gooroo? Yes. Where does he live? At * * *, about ten koss from Manpore. How often does he visit you? Once a year. What does he do for you then? He whispers a muntra in my ear. (This is often the name of an idol; sometimes a Sungskrit sentence.) What good will you get from your muntra? It will be well for me after death, by repeating it. Do you understand it? No. How can you receive any good from your muntra, if you do not understand it? Do you give your gooroo any money, when he comes? Yes. How much, — ten rupees? No, Sahib; one rupee, or five siccas, ($1\frac{1}{4}$ rupee.) If you were to give him nothing, what then? He would be angry, and come no more. Do not you see, then, that he comes only for your money? He cares nothing about your welfare. He is like a fisherman; the muntra is the net, and you are the fish. If I were you, I would never give him anything again. He can do you no good; he is a wicked man himself: do not you see that he is covetous? Besides, he does not *know* the way of salvation, nor do any of the brahmins; they are selfish, angry, and some of them adulterers. If they know, why do not they save themselves? If I were you, I would go at once to God, and beg him to teach me the right way. He is so merciful, that he will never turn any away; and he has given his own Son to *die for sinners*. Here I told him of the gospel, how we had brought it hither, translated and published the Bible, &c.; and he seemed, in about half an hour's conversation, to get some idea of it. I gave him papers, told him where we lived, and earnestly begged him to go

home, and begin praying, which, indeed, he promised to do."

On the 8th of January, 1804, John Fernandez, a promising youth, the first-fruits of the school, was baptized. On the morning of the 16th, Mr. Carey, Mr. Fernandez, senior, and all the family that could attend, partook of a friendly repast at the house of Presaud. In such a country, and at such a time, this was an event of some consequence; and hence, in recording it, they say, "two hymns of praise, with an affectionate prayer by brother Carey, all in Bengalee, concluded the pleasing scene, all in the presence of *many astonished spectators.*"

The evening was signalised by separating Fernandez to the work of the ministry. He had been baptized two years before, and had habituated himself to preach to his servants and scholars. He had a large Bengalee school, which he supported at his own cost. At his ordination, it is said, "a sweet and unusual solemnity seemed to prevail through the whole of the opportunity, while the idea of this being *the first event of the kind we have been called to witness in India,* filled us with joyful hope." On the 29th, "intending to call out Krishno shortly, we desired him," writes Mr. Marshman, "to preach to our servants. He accordingly delivered what brother Carey calls the best Bengalee sermon he ever heard; fluent, perspicuous, and affectionate, in a very high degree. How different does the news of salvation sound in the mouth of a native, whose hope and joy it is, from what it does when delivered in our foreign and uncouth accents! And

what a favour, as well as ground of encouragement it is, that He who ascended on high, and received gifts for men, should thus vouchsafe them to his infant church in Bengal!"

The church now consisted of thirty-six members,—fourteen Europeans and others, and twenty-two natives, brahmins, mussulmans, and various classes of Hindoos. They had obtained an entrance into Calcutta. The Rev. Messrs. Browne and Buchanan had, of their own accord, solicited them to make a beginning there; and they were much affected by that fresh instance of their liberality and affection. They accordingly took a house, for the purpose of conducting christian worship both in English and Bengalee. Hitherto, they had been deterred, on the one hand, by the dread, as they express it, of "the higher powers," and on the other, by the apprehension of giving umbrage to much valued friends, by seeming to invade their province. From both these fears, they were released by the assurances of Mr. Browne.* Preaching, therefore, was constantly conducted at Calcutta; tracts everywhere distributed during the itinerating exertions undertaken by them and the native brethren. The press, too, was nobly at work. The New Testament and Pentateuch had been long published; and a second edition preparing of the former, under close revision. The psalms, and the prophecies of Isaiah, were also printed. The views of the missionaries began now greatly to expand; of which the following communication, in a letter addressed by Mr. Carey to Dr. Ryland will furnish ample evidence.

* Names are suppressed in the early printed communications, but the same reasons no longer exist.

"We have it in our power, if our means would do for it, in the space of about fifteen years, to have the word of God translated and printed in all the languages of the east. Our situation is such as to furnish us with the best assistance from the natives of the different countries. We can have types of all the different characters cast here; and about seven hundred rupees per month, part of which, I hope, we shall be able to furnish, would complete the work. The languages are the Hindoostanee, Mahratta, Oreea, Felingua, Bhotan, Burman, Chinese, Cochin Chinese, Tonquinese, and Malay. On this great work we have fixed our eyes."

The committee at home responded at once to this noble design, by resolving to co-operate with them; expressing their persuasion, that the religious public would sustain the effort.

Some reference has been made already to the suspension or exclusion of members of the churches, but this seems to be a proper place to introduce some remarks which have both a retrospective and prospective bearing. Among the most melancholy pages of missionary history, are those which record the inconsistencies and falls of individuals who seem to be converted, and even make a public profession of religion. It is not surprising, when the character of the Hindoos is considered, that our brethren should have been early and painfully exercised in this way, and that even some who appeared, at first, the most distinguished converts to christianity, should be inconsistent, and even relapse into heathenism. One cannot but refer, with the greatest grief, to such names as Parbotee, Mohun Chund, and Ram Ram Boshoo, whose goodness

was like "the morning cloud and early dew, that passeth away." The first continued, for some time, to afford much satisfaction. On one occasion, he relinquished a good employment, because his master insisted on his making an idolatrous offering for the souls of his departed relations. Although, as Mr. Carey states in a letter, Mohun Chund had confused ideas of the gospel, yet his attachment to it was long tried in various situations. Of Ram Boshoo he states, that he was a man of fine abilities, well informed in the word of God as the generality of christians in England; but he fell into gross sin. In a private communication of Mr. Ward to Mr. Fuller, he speaks with great severity respecting these relapses, and censures the introduction of their names into the first volume of the Periodical Accounts with so much distinction. He quotes, also, an old journal of Mr. Fountain's, in which he says that Parbotee admitted that they deceived Mr. Thomas, for their own temporal advantage.

But surely this is not a proper view of the matter, nor is this a just censure. It would not, indeed, have been noticed here, were it not that some have participated in such objections, and the enemies of religion have made them a ground of reproach to christianity; but it may be remarked, that the missionaries were no more endowed than others, with the faculty of searching the hearts of men, and were necessitated to decide, for the time, according to their professions, and corresponding conduct. If these were afterwards falsified, they were not responsible; they were the last to vindicate moral delinquency, and the first to lament over it.

Besides, christianity has nothing to fear, and requires no concealment to secure its influence. Deep as our sorrow is, that Parbotee, Mohun Chund, Boshoo, Sookman, and others, disgraced themselves, the record of their infamy (which our brethren never hesitated to proclaim, as well as their alleged conversion) affects not the character of the religion of Jesus, or of its missionaries. It is the value of the gold that tempts the counterfeit; and if the objects of these men were merely selfish and worldly, their pretensions were too well sustained, for a season, to admit of the discovery of their inward hypocrisy. Nor is it conceivable that it was *mere* artifice. There is ample evidence that they were actually and very powerfully affected by the discoveries of the gospel, and the simple grandeur of the scheme of salvation it unfolds. If they professed this, and professed it long with corresponding attestations of an altered character,—was it not to be told? We deprecate hasty conclusions, and premature reports,—though great allowance may be made for men whose love to Christ will naturally lead them, amidst unnumbered discouragements and obstacles, to hail every indication of piety, and indulge in joyous anticipations,—but these apparent converts were examined, and watched over with scrupulous care; and when delinquency was detected, they were unhesitatingly dismissed. This did but shew the heathen and the world that they understood christianity, and pursued no sinister methods in its propagation.

But how high ought to be our estimate of these noble-minded missionaries, when, especially during the earlier years of their enterprise, they are seen toiling

with a steady perseverance, like their divine Master, in "preaching and teaching the gospel of the kingdom," under the pressure of no ordinary privations, embarrassed by a tangled wilderness of superstitions, scowled at by European authorities, whose spirit was reflected by their oriental representatives, oppressed not unfrequently by the deepest sense of their own unworthiness and weakness, and tortured by the relapse of some of their most hopeful converts!

Ten years had now elapsed since the commencement of missionary labours in Bengal; and although the degree of success with which they had been attended might not have equalled the sanguine expectations of some of its friends, and may even have been regarded with contempt by most of its enemies; a little consideration will show that many importants ends had been accomplished. In the erection of an edifice, the removal of rubbish, the digging of trenches, the laying of the foundation, are as necessary operations as the rearing of the superstructure, to which they are preparatory; and he who plans is worthy of equal honour with him who executes. The builders of after times must ever be indebted for whatever their enlarged benevolence may achieve, to the original workmen of Serampore; and the following may be reckoned among the great results, which ensued upon these early years of toil.

First. The otherwise impervious regions of idolatry and superstition had been penetrated, and a footing obtained for the gospel, by the *breaking of caste*. We have seen the hallowed joy with which this event was celebrated; and that joy will appear most appropriate

when we reflect on the formidable character of that barrier to christianity. The caste seems to have been originally a political institution, by which the different classes and avocations of society were kept in perpetual separation; so that every person was bound to follow the trade or vocation of his forefather; but subsequently it became interwoven with every circumstance of life. Almost any trifling incident may occasion the loss of caste, as eating or smoking with a person of another nation or caste; and to *lose caste* is attended with a dissolution of every connexion in life; so that relatives and acquaintance will never eat, drink, or smoke with such an one again. Nor can he be restored, for the delinquent becomes an outcast and vagabond for ever in general estimation. "The caste," said Mr. Carey, "is a superstition, that no European can conceive of, and is more tenaciously regarded than life." This, and other obstacles to the spread of the gospel, he represented as such, that "if it were not that God is almighty and true, they would be insurmountable." In further explanation of it, on another occasion, he thus writes:—"on account of this unnatural distinction of classes among men, all motives to exertion, inquiry, or mental improvement are cut off; for the most honourable actions, the most beneficial discoveries, or virtuous conduct, would secure no honour or advantage to a person of a low caste; and those of a higher caste being universally revered as a sort of half divinities, lose no reputation by their being ignorant or vicious. The consequence is, a stupid contentment to remain as they are; a total want of curiosity; and not a thought about the improvement of the mind. Harmless, indifferent,

and vacant, they plod on the path of their forefathers; and even truths in philosophy, geography, astronomy, or any other science, if out of their beaten track, make no more impression on their minds than the sublimer truths of religion. They suppose the different castes to be distinct species of animals, and therefore conclude that it is as possible for them to become some other kind of animal, as to become christians; and that the different forms of worship, and habits of life, observed by particular castes, are as necessary to that caste as eating grass is to the support of an ox, or flesh to the maintenance of a tiger."*

Here, then, was a deep-rooted superstition pervading, by its ramifications, the entire mass of society, which precluded the social charities of christianity, and opposed its very principle. Like an impregnable wall encompassing a city, it rendered the community inaccessible to conviction and truth. It destroyed all motive to change in minds so besotted and saturated with the absurdest error; while the very first claim of christianity implied a change, both of character and conduct, the most entire. To become christians, they must at once renounce all, and be estranged from the whole world; relatives, friends, and gods, must be everlastingly abandoned. It is not surprising, that calculating philosophers at home described the very attempt to accomplish such a moral revolution and to overthrow such long cherished and universal superstitions, by means of a simple ministry of the gospel, as perfectly foolish, hopeless, and fanatical. How could men be convinced to

* Letter to Mr. Pearce.

their own ruin? How could one or two unpatronised and humble men, from a distant land, expect, by their single voice or feeble efforts, to shake the faith of millions, or at all impress the surface of a strong, well compacted, powerful and pleasurable idolatry, rooted in the passions as well as in the earliest inwrought prejudices of the people? These very questions, so often repeated, and so strenuously urged, only prove the greatness of the work that was accomplished in so short a period, by the instrumentality of the missionaries. To make a breach in this wall of brass, was more than all human philosophy could have performed, had it even found its disciples possessing the heart to attempt it; when performed within such a time, and by means so despised, it demanded that expression of gratitude to God, which the feelings of those who were the means of it prompted, and which will be re-echoed by the church in all future ages. "Not unto us, O Lord! not unto us, but unto thy name be the glory."

2. The victory over caste was not, however, more illustrious than the victory over *language*. It was worthy of the study, the anxiety, and the pecuniary expenditure of ten years, had nothing else resulted, to produce the *Bengalee Testament*. What a present to the shaster-duped millions of that land! Hitherto, the people had been cursed with the knowledge of the history of their imaginary deities, and taught the obscene mysteries of their worship as religion. For centuries they had wandered in error, and rioted in vice. Their land was pervaded with blind teachers and malignant demons; from age to age perpetuating the falsehoods that degraded the reason, and cherishing the sins

that destroyed the soul. They had three hundred and fifty millions of deities,—but *no God!* Their knowledge was but a diversified ramification of a gross and debasing ignorance; and they followed in utter darkness the train of their debtahs and brahmins to an unknown, unprepared-for eternity. It was a simple, early, and sublime conception to give them the Bible in their vernacular tongue; for nothing could so effectually "put to silence the ignorance of foolish men." That was the wisdom of heaven, and would work its way when the translators themselves were gone—or rather, pre-eminently, *the translator*; for that will be the immortal distinction of Carey till the heavens are no more.

3. The establishment of a *printing press*, by which the translations were capable of indefinite multiplication, and by means of which, also, tracts or other works would be put into the most extensive circulation, was no mean benefit to India. No sooner was a printer wanted than, in the providence of God, one was provided; and no sooner was the mighty engine required to pour the streams of life through the channels of every eastern language, than christian benevolence supplied the necessity.

In connexion with this provision, the hand of Providence was distinctly visible in the *setting up of a letter foundry* at Calcutta for the country languages, at the precise period when it was needed. The persons engaged in this undertaking, could have had no intention to accommodate the missionaries, and probably had no knowledge of their existence; yet was their proceeding requisite to the printing of the Scriptures; for, although

specimens of Bengalee letters were sent to England, in order to obtain a fount of types, the extreme difficulty, if not utter impracticability of accomplishing it, became sufficiently apparent.

4. One of the most important effects of missionary exertion, was the *conversion of natives and even of brahmins*, who evinced a capability of becoming instrumental in diffusing the gospel among their countrymen. Persons born amongst them, of their own blood, speaking their own vernacular language, familiar with all their habits and modes of thinking,—must necessarily have been more, incomparably more, adapted to interest them than foreigners, however in other respects qualified; and we accordingly find every accession of moral strength, by this means, hailed with a just exultation. In a communication of October, 1803, from Carey, Marshman, Chamberlain, and Felix Carey, they state that they had five or six native brethren, who possessed, they would not say, ministerial talents, but a desire to make known the gospel to their perishing fellow-countrymen, according to their ability; "when you consider," they add, "the advantages they possess over the best of us, in language, and in exact knowledge of the manners, customs, ideas, and prejudices of their countrymen, with their opportunity of access where we durst not set our foot,—you will agree with us in esteeming this among the most important blessings bestowed on the mission." About the same time, Mr. Ward, being on a journey, writes thus from Saddamahl:—"One of the native brethren with me, a brahmin, has preached boldly the gospel of Christ, under the banian shade, in my presence. What

we sung and prayed, therefore, on board the ship, has been so far fulfilled." He refers to the hymn, written by him just after their embarkation, in which occur the two following verses:—

"When they shall preach the Saviour's word
Beneath the banian's shade,
Let the poor Hindoo feel its power,
And make his spirit glad.

"Oh, let the heavenly shaster spread,—
Bid the new caste arise,
Till brahmins preach the gospel word,
And India taste its joys."

5. Another very important effect of the mission was *the spirit which had been produced at home*, and the concurrent movement which had been occasioned beyond the precincts of the baptist denomination. The objections started at first by the timid or the selfish among the churches, had considerably abated, and Scotland had almost universally responded to the call for aid. Persons of all religious persuasions took a deep interest in the Indian mission, and the visits of the honoured secretary, Mr. Fuller, had not only kindled a missionary zeal, but diffused a sympathy of religious feeling. Those visits were always sought with avidity, and hailed with delight; and they still occupy a distinguished place among the pious reminiscences of the land.

The baptist mission gave birth to another and kindred institution, which, with a more abundant patronage, a more widely extended aim, has ever since ranked as one of the noblest undertakings of the age.

In saying this, there is no desire to arrogate an

honour which is not fairly due to the Baptist Society; but the fact ought to be recorded, not as a matter of boasting, but of grateful praise to God. A few months after the settlement of Dr. Ryland, as president of the academy in Bristol, he received the first letters which had arrived from Carey and Thomas, and was so delighted with the intelligence they contained, that he became immediately anxious to communicate it to Dr. Bogue of Gosport, and Mr. Steven, of the Scotch church, Covent Garden, London, who were supplying the Tabernacle in that city. Inviting them, therefore, with a few other friends to his house, he read these letters; and all united in prayer and praise. A conversation arose, in which the two ministers in question expressed their wish to set on foot a missionary society in their own connexion; and deliberations were subsequently held with ministers and others, convened in the parlour of the Tabernacle House, which induced the people ever after to designate it, "the cradle of the missionary society." Unquestionably, the attention of Dr. Bogue had been previously turned to the state of the heathen world, and perhaps with more depth of contemplation than had distinguished any other individual, excepting only Dr. Edward Williams, then of Birmingham. Whether the movements of the baptist ministers, in 1792, furnished the first suggestive thoughts may not be ascertainable; but it is certain, that the meeting at Dr. Ryland's house was the immediately determining stimulus that led ultimately to the formation of the London Missionary Society, in 1795. That again became the instrument of impelling other minds and other combinations of christian benevolence; as in a

mechanical contrivance, the turning of one wheel by touching another, causes it to revolve, and wheel after wheel successively catches the impulse, till the whole machinery is set in motion.

Other reasons for gratitude and exultation might be enumerated,—such as the disregard which numbers of Hindoos had recently discovered to their own superstitions, and the existence of a strong presentiment entertained by many of their downfall; the favour which had been obtained by the missionaries, in the eyes of many who at first despised them; and the distinction conferred on Carey, in particular, by the governor-general; together with the moral influence of all these circumstances: but, whatever were the successes and honours of our mission and our missionaries, we lay them down in humble adoration and thanksgivings at our Redeemer's feet, as so many trophies of *his* victories,—not *ours* or *theirs*,—over the prince of darkness.

CHAPTER IV.

ACCOUNT OF MR. CHAMBERLAIN'S APPOINTMENT AND MISSIONARY LABOURS, TO THE PERIOD OF HIS SETTLEMENT AT AGRA.

THE superior character of JOHN CHAMBERLAIN demands that he should be introduced to the reader's attention with more than an ordinary notice, and that his first series of missionary efforts should be exhibited consecutively in a detached form. He was born at Welton, in Northamptonshire, on the 24th of July, 1777, of poor, but industrious parents. In 1789, he removed from his father's house, to be placed at Market Harborough, in Leicestershire,' with a farmer. Afterwards, he went to Braunston, where he derived spiritual benefit from the ministry of Mr. Simmons, and, in 1796, became a member of his church. Having received information of the mission to India, and read the discourses preached at the formation of the London Missionary Society, his spirit instantly kindled with missionary zeal; but, from an apprehension that there was no probability of his being employed in such a work, he concealed the feeling in his own bosom. In 1797, he went to live in the employ of Mr. Haddon, a farmer at Naseby, and a valuable deacon of the church at Clipstone. There, in the humblest situation, he soon began a career of public usefulness, by influencing the people to establish a Sunday school and to have

meetings for prayer, which he diligently attended. At the instance of his worthy master, the committee held at Northampton, in September, 1798, resolved on accepting him as a missionary probationer, and placing him under the tuition of Mr. Sutcliff. His general conduct and his recorded feelings, both before and after this period, show the deep devotion of his mind, and the noble decision of his character. His religious experience, during twelve months' residence at Olney, was of the profoundest kind; full of solemn searchings and unaffected humility. He was at length informed by Mr. Sutcliff, that the Society determined not to continue him there any longer, which threw a shadow of uncertainty over his prospect of going to India. But this disappointment could not repress his ardour in preaching the gospel in the villages, whenever opportunity offered; and it proved a providential discipline, of a correcting and salutary tendency, upon his character. At length, he was sent to the Bristol academy, under the superintendence of Dr. Ryland. There he became a severe student, an early riser, a reader in private of pious books calculated to cherish the religion of the heart; and, though fainting in hope, yet still pursuing in desire the missionary enterprise. The author having been his associate, speaks from personal knowledge and admiration of his devotedness. He was unrivalled in the intensity of his application to acquire whatever was attainable, and made a rapid progress in several languages, particularly the oriental; partly from his never abandoned thought of missionary labours abroad. In addition, however, to the usual routine of study, his holy zeal could no longer be

restrained; and the love of souls led him to visit the meanest parts of Bristol, that in the cottages and in the streets, he might warn the abandoned, comfort the sorrowful, administer instructive truth to the dying, and preach to every one the unsearchable riches of Christ. This conduct was the more remarkable, because at first none of his brethren "heartily," as he says, "closed in with his proposal" to adopt extra measures for the benefit of the poor and profligate population; and he was left to go alone. Their scruples, however, it ought to be stated, were soon dismissed, and he found a vigorous co-operation. The early labours in which he had so disinterestedly and incessantly occupied himself, were not without reward; and, doubtless another world will evince their character in brighter developments of grace and glory. At the close of the session of 1801, Dr. Ryland put a short question to him, to ascertain whether he were still willing to go abroad as a missionary. Though he had to sever himself from many powerful bands of affection at home, the latent spark of his earliest religious desire at once burst into a flame, and he answered, without hesitation, "I am willing."

The committee chose him as a missionary, in April, 1802, and after a public ordination to the work in London, he and Mrs. Chamberlain (formerly Miss Smith of Walgrave) sailed for India, by way of America, in the month of May; whence, after a short sojourn, they proceeded to their ultimate destination, and reached Serampore on the 27th of January, 1803. "It was an hour," says Mr. Ward, "of great joy. In the evening, we went to Krishno's. I catechised the children, and we sung three hymns in Bengalee.

Brother Chamberlain joined us in 'Doya Koro.'* Our native friends made inquiries whether our new brother and sister had left father, mother, brothers, or sisters. I never saw our native friends manifest such attachment as on this occasion. Joymooni said, 'They cannot talk our language, but we see that all our hearts are one; we are united in the death of Christ.'"

Mr. Chamberlain entered upon the necessary preparations for his future ministry, with characteristic zeal. He had wisely desisted from the study of the Bengalee during the voyage, lest he should acquire an erroneous pronunciation, or be afterwards perplexed by the delusory acquisition of false idioms. The consequence was that he not only made unparalleled progress in the language during the first year, which was chiefly devoted to it, but learned to speak in it with a facility and correctness that equalled any, and surpassed most of his contemporaries. Such was his love for souls, that he could not consent to be silent, when only able to utter a few words in conversation with the natives; and prompted by this feeling, his pleasure in gaining terms and phrases was like "the joy of harvest." "No huntsman," says Mr. Yates, "could be more eager in his chase, than he was in his pursuits; nor could Archimedes himself rejoice more in finding the solution of his problem, than he did, when he found out a way of conveying to the natives an idea which before he had not known how to express.

"By a happy mixture of exercise with study, he soon overcame the difficulties of the language, and in about

* The first words of a favourite hymn.

one year, was able to preach the gospel with confidence. But he did not stop here; he was not satisfied with being able to read the best authors, to understand and be understood in conversation, to speak on public occasions, and to compose in common prose; but, knowing how much the natives admire poetry, and that any thing in a poetic dress is doubly interesting to them, because the shasters which they venerate most, are thus adorned, he applied himself diligently to the study of their poetical works, and soon made such attainments in this more difficult branch of literature, as to be able to compose hymns and other religious pieces in various metres; and upon the foundation which he here began to lay, he afterwards raised a considerable superstructure."

While at Serampore, he took a regular share in the duties of the station; the desire of making full proof of his ministry, induced him to engage in English preaching at Serampore and Calcutta; and, at the former place, he devoted his energies to the instruction of the rising generation. In the evening, he would frequently converse, read, sing, and pray with the native brethren; and often made short excursions to the villages, to carry the tidings of salvation to the poor inhabitants. "The number of places he would visit, together with the number of times he would address different congregations in one day, was truly astonishing. I attended him several times, when he was possessed of far less vigour and strength than at the period of which we are now speaking, and the simple travelling from village to village, and from place to place, in the different villages where he preached,

appeared to me a sufficient exertion for one day; while he, from the hour he set out, about eight in the morning, till five in the afternoon, continued to travel and to preach without cessation, allowing himself time to take a little dry provision only as he went from one hamlet to another. In this manner, he would visit five or six villages in one day, and in some of them speak at two or three different places, a considerable distance from each other. It must be granted, that his discourses were not of a nature to require much study, being, for the most part, a declaration of the same simple truths of the gospel, and an exposure of the same objections and errors which are urged alike in all places by the natives; but to recommend the same truths over and over again with equal fervour and interest, as he did, is by no means one of the smallest of those attainments which constitute the perfection of the missionary character."*

About a year after his arrival, he was appointed to visit Saugur island, whither thousands were daily flocking to their annual poojah, or festival. In company with Felix Carey, Krishno, and Bhyrub, he left Serampore on the 9th of January, 1804, to perform this important mission.† A few extracts from the journal

* Yates's Memoirs of Chamberlain, p. 121.

† The island of Gunga Saugur, or Gonga Sagor, is situated at the extreme point of the land where the great western, or holiest branch of the Ganges, unites its waters with those of the Indian ocean; and is so called, from the Sungskrit appellation *sagor*, or *sea*, and *ganga*, or *river*; the latter term being emphatically applied to denote the Ganges, the chief of rivers; as *Bible* is *book*, and is used to denote the pre-eminency of the

of Mr. Chamberlain will afford the best idea of the place and of the proceedings of the missionaries on the occasion in question.

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word of God. The island is a flat, swampy, and cheerless shore, bordered with forest trees and underwood; but is the scene of one of the most celebrated places of pilgrimage in India. "Its peculiar sanctity arises from its situation at the junction or point of confluence of the Ganges and the ocean, where the purifying virtue of the waters is believed to be mightily increased. Here there is a ruinous temple, erected in honour of the great sage Kapila, the founder of one of the chief schools of Indian philosophy, who is here reverenced as a god. It is usually occupied by a few disciples of the sage, of the class of ascetics, who always keep an arm raised above their heads; some of whom are every year carried off, to furnish a repast to some of their voracious neighbours of the jungle. Twice in the year,—at the full moon in November and January, vast crowds of Hindoos resort to this temple and neighbourhood, to perform obsequies for the good of their deceased ancestors, and to practise various ablutions in the waters of such purifying efficacy."—*Duff's India and Indian Missions*, p. 201.

The reverence with which the Ganges is regarded almost exceeds imagination. At the January festival at Gunga Saugor, hundreds of mothers were accustomed to throw their unconscious infants into the turbid waters; and they bewailed the sacrifice as lost, and the gods unpropitiated, if they commissioned not the shark and other monsters of the deep to crush and devour them before their eyes Their sacred writings abound in imagery to extol its praises. "In one of them, the sacred stream is thus addressed:—'O goddess, the owl that lodges in the hollow of a tree on thy banks, is exalted beyond measure; while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies, is nothing.' The distant sight of it is declared to be attended with present benefit; the appli-

"*Jan.* 12.—Yesterday we entered the eastern creek, it being not safe to go down the great river in a small boat. Here are no villages at which we can call; but

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cation of a few drops of its water may remove much pollution; daily bathing in it is followed with inestimable advantages, both in this life, and in that which is to come; immersion in it on certain auspicious days of the moon, and certain conjunctions of the planets, may wipe away the sins of ten births, or even of a thousand; ablution, accompanied with the prescribed prayers, on particular days of high festival, may entitle to a residence in one of the heavens of the gods, and insure an amount of blessings which no imagination can conceive.

"In the prospect of dissolution, its waters are fraught with peculiar efficacy in obliterating the stains of transgression. To think intensely of the Ganges at the hour of death, should the patient be far distant, will not fail of a due reward; to die in the full view of it, is pronounced most holy; to die on the margin, in its immediate presence, still holier; but to die partly immersed in the stream, besmeared with its sacred mud, and imbibing its purifying waters, holiest of all. Yea; such is its transforming efficacy, that if one perish in it by accident, or in a state of unconsciousness, he will be happy. And, what is more wonderful still, it is affirmed, that 'if a worm or an insect, or a grasshopper, or any tree growing by its side, die in it, it will attain the highest felicity in a future state.'

"On the other hand, to die in the house, when within one's power to be carried to the river side, is held to be the greatest misfortune. But if distance or any sudden contingency interpose a barrier, the preservation of a single bone, for the purpose of committing it at some future time to the Ganges, is believed to contribute essentially to the salvation of the deceased. Hence the origin of many of those heart-rending scenes that are constantly exhibited along the banks of the Ganges; scenes, from the contemplation of which nature recoils;—scenes, at the recital of which, humanity shudders."—*Id.*, pp. 208, 209.

all is a dismal jungle, where the savage tigers rage unmolested and uncontrolled, which is a stronger barrier to this country than all the fortifications in the world. * * * * We are accompanied by many boats full of people, some of whom are the most disgusting sights that can well be imagined. Their hair and beards have been suffered to grow, probably for years, and never once dressed; their bodies covered with the most odious and indecent marks, and their shame scarcely hidden. Some of these most wretched, if not most wicked of men, have come a journey of three, four, or five months to bathe in Gunga Saugur.

"*Jan.* 13, *Gunga Saugur*.—Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sandbank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazars, &c., many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing, and making salams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c., for the goddess to take when the tides

arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud; and this, they say, cleanses them from all sin—this is very great holiness. * * * We gave away a great quantity of papers, but with no small difficulty, the press being so great. Withdrawing to our boat, we were surrounded on all sides, which afforded a pleasing opportunity of speaking to the people, and of distributing tracts. Felix and Krishno talked to the people, and I gave out the tracts and books, and endeavoured to speak as I was able. Never had I greater satisfaction than in this work. The attention of the people to that which was spoken, their eagerness for the books, together with their peculiar circumstances, having never heard of the Saviour before, gave me such satisfaction of mind that I cannot express. I would not change my situation with the greatest lord in the world. I suppose the people were scarcely able to understand me; but one occurrence encouraged me. Two respectable people came, whom I began to address; and I was enabled to speak with some liberty respecting the death of our Saviour. They heard with great attention, and seemed much affected: I saw tears standing in the eyes of the oldest man, and falling down his cheeks. The lowest computation of the people here is one lack, or 100,000; and perhaps two lacks is nearer the truth. Most of the people to whom we gave books came from parts of the country where the word of life had never been, and the news of salvation never was heard.

"*Jan.* 14.—In the afternoon, Bhyrub and I went out,

while Felix and Krishno staid in the boat. As we went through the crowd, I felt my spirit moved, and began by giving Hindoostanee papers to some byraggees, who speak that language. They did not receive them very freely; and as we could not converse with them, we left them. Turning to the Bengalees, I interrogated them in this manner: 'On what account are you come hither?' 'To bathe in Gunga Saugur, Sahib.' 'By bathing in the Gunga what fruit have you obtained?' 'Holiness,' says one; 'good for the future,' says another. 'Thus you say indeed; but how do you know? Is not all this without evidence?' * * * 'Are you so void of reflection as to suppose that Gunga can save you? What is Gunga? Is it larger than other rivers? No; I have seen larger. Is its water better than other water? Certainly not. Why do you act so unwisely? Why are you without understanding? There is but one God, worship him. Know that your minds are defiled by sin; which defilement, Gunga, though you should bathe in it a thousand times, can never wash away. Hear, brethren, why *we* are come hither. Not to bathe in Gunga; but to publish among you the good news of God. What is this good news? It is this: God, the maker of the heaven and of the earth, the maker and preserver of us all, seeing us all overwhelmed with sin, hath had very great compassion on mankind, and hath given his own Son to be our Saviour. His name is Jesus Christ. He, leaving his own happiness, came down from heaven, assuming our nature, that to procure our salvation, he might suffer in our stead. Thirty-three years he lived in this world; in the presence of thousands of people, he performed many won-

derful works; to the blind he gave sight, and to the deaf he gave hearing; the sick he healed, and the dead he raised to life. Afterwards, that he might make satisfaction for our sin, he endured very great sufferings; he gave his own life a ransom for us. He died. After three days he arose from the grave, appeared to his disciples, talked and ate with them; and at the end of forty days, he ascended into heaven in their presence, first giving them this command, "Go ye into all the world, preach the gospel to all men; he who believeth your word will obtain salvation, but they who believe not will fall into hell fire." Now he is in heaven, the maker, the preserver, the ruler, the judge of all. At the last day he will come again, to judge all mankind; and for this purpose, will he raise all who have died in all ages of the world, and then will all receive according to their works. Then they who, forsaking their sins, have believed in his name, and have received a new and holy mind, shall be received by him into heaven, where they will dwell with God to an endless duration; there their sorrow will never be any more, their good will be eternal, their pleasure will be boundless. But those who have not believed in his name will he destroy; them will he throw into hell, where they will never obtain happiness; there, who can describe what misery they will endure! Endless anguish will be their portion. That you may not fall into this miserable place, and that you may eternally enjoy the happiness of heaven, we now declare these things unto you. These are not our words, but the words of God. Most certainly we seek your present and eternal good. For this end we are come to this country, and to this place; nor do

we seek any thing else. We do not seek your money; we want not your lands. Your future, eternal good,—this is all we want. We know that this can be obtained in no other way, than by Jesus Christ. Besides him, there is no remedy. If you will not forsake your sinful ways, your lying, adultery, quarrelling, your idol worship, &c., and believe in Jesus Christ, you never can by any means be saved. But if, forsaking all these, and every sin, you believe in the Saviour, and taking his name, you pray unto God for mercy, most assuredly you will get salvation. God will pardon your sins, and receive you into heaven, to dwell in his presence for ever. Pay attention to these words. Judge in your own minds whether they be good or bad. Know that your shasters are lies; believe them no longer. Why will you fling your souls into eternal fire? Why will you destroy yourselves? Now is the time of salvation. Now has God been very gracious to you, and has sent you the good news of salvation. Believe this good news; receive it into your hearts. If you do this, Jesus will be your saviour; but if not, he will be your judge, and you will have to give your account to him at the last day. Now we must go. May you be eternally happy! May God have compassion on you all!'

"In this manner, we stopped in four places, surrounded by crowds. As I was able, I spake to them, but am afraid I could scarcely be understood. In this work, my joy is great. Give me Bibles, tracts, and ability to speak the language more fluently; then to distribute these and to publish the glad tidings of salvation—a greater or a more glorious work, I do not desire.

"*Jan.* 15.—Left Gunga Saugur this morning. We are in the midst of hundreds and hundreds of boats, swarming with men and women, crying, Hurry bol! Hurry bol! *i. e.* Cry Hurry! Cry Hurry! Hurry is Krishno, one of their idols. They use this exclamation when women are burnt alive."

At this period, the missionaries projected a plan for the greater enlargement of their operations, which consisted in occupying various stations in the country, where christian efforts might be carried on in connection with commercial pursuits. The individual in each station was to trade with a small capital of two or three hundred pounds, in cloth, indigo, or any other commodity. He was to receive money and send the goods monthly with accounts to Serampore, to keep a common stock and table as before, to have the same allowance, and to attend an annual meeting there of the whole missionary body. It was supposed that it would secure a more effectual and wider dissemination of the gospel throughout the country, the training up of natives, the preparation of an experienced body of missionaries, who would from time to time introduce others, and the consolidation of the talents of the missionaries and the profits of their labours into one available fund.

Mr. Ward differed in opinion from his brethren on this subject, thinking that the setting up of a number of single missionaries in business at different and distant parts of the country, was "a dangerous experiment,"—so he terms it,—running much risk of failing in business, and requiring more capital than their funds would be able to bear. His sagacity also intimated other grounds of objection; still he said that he was

"wholly united with his brethren, and they were full of love and indulgence to him."*

The perplexity, as well as secularity of this scheme, led to its ultimate failure as a whole, though partially perpetuated in the creation of stations. But Mr. Chamberlain was induced to accede to the request to make the first experiment, in the hope of extending his usefulness. It has been supposed that his readiness to undertake this service originated from his disagreeing with his brethren in regard to some of their proceedings; and that their proposal sprung from dissatisfaction at his irritability, which was, indeed, the chief fault of his character. This may be supposed, without impugning in any important degree either the judgment or christian worth of either party. It gave occasion, however, for an exhibition of his own pious state of mind, and a testimony to his brethren too valuable to be suppressed. The most distinguished of men have ever been the most prone to self-condemnation. "In some degree," says this eminent missionary, "I hope that I am sensible of my weakness and sinfulness, and consequent unfitness for this great and important work; and am astonished that one so worthless should be thus employed. I have a world of iniquity within me, and to contend with it, no strength of my own. I have now been at Serampore one year; the review of which, as it respects myself, gives me no pleasure, but great pain. Instead of living nearer to God, I have gone farther from him, and have been more indolent in his work, instead of being more active; and

* Private communication to Mr. Fuller.

instead of advancing in the amiable graces of a christian, I appear to have gone backward. These things are very painful and discouraging to me. The importance of keeping the unity of the Spirit in the bond of peace, has been a great weight on my mind, and I hope that I have at least endeavoured to keep it. I am apt to be too precipitate in speaking my mind, which often appears to others unlovely, when I had no such intention. I have, in instances, differed in opinion from my brethren, and have too warmly contended for my own, which has afterwards given me grief; but have always been the most strongly convinced that they have had the good of the mission at heart much more than I, and have therefore hoped that their determinations were for the best. I know not their equals, as it respects fitness for their station, in the whole world. They are indeed men qualified by the Lord."

The arrangements which have been mentioned, fixed Mr. Chamberlain at Cutwa, whither we shall now accompany him. Previously to his settlement there, he had an opportunity of surveying it in the course of a journey to Dinagepore, which furnished him with many opportunities of doing good, as well as of acquiring a more extensive knowledge of the habits and superstitions of the people.

Cutwa is situated on the western bank of the river Hooghly, in the district of Burdwan, about seventy-five miles north of Calcutta. It was formerly the scene of severe warfare between the Mahrattas and the mussulmans, of which many indications still remain. Mr. Chamberlain was much employed during two months in building a house, and making the necessary arrange-

ments for his residence, but neglected no opportunity of proclaiming the gospel to the people. He procured a spot of ground, about two acres, pleasantly situated by two tanks, and a fine grove of mango trees, at a small distance from the town. It was obtained with difficulty; having been compelled to leave one situation, after having begun to form a settlement, by the violent opposition of the people, which now ceased; on which account he gave it the name of *Rehoboth*, "for," said he, "Jehovah hath made room for us." Kalicundra had been recommended to him, as being numerously peopled, having a market twice a-week, and surrounded with villages. He went there on foot, though it was eight koss distant, to survey it; improving the occasion to converse of the "things of the kingdom," under trees and by the way side. Considering the great advantage of living in a large town, by the river, where thousands resorted from different quarters every day, he finally determined on remaining at Cutwa. By keeping a horse, he regarded it as an easy and delightful work to itinerate twenty or thirty miles round the country, in addition to daily labours at home. From this time, accordingly (the spring of 1804), we find him engaging in this great enterprise alone, with his wife only as a companion, in the midst of the ignorant, the rude, and the gainsaying; full of faith, of apostolic simplicity, of holy love to Christ and souls; with indefatigable zeal and with undaunted courage, working his way through a tangled wilderness of idolatry.

No sooner did he commence his efforts, than his journals abounded with interesting details, and displayed in every paragraph the ardour of his spirit. The follow-

ing are brief specimens:—"A poor old man expressed much gladness in hearing of the Saviour, which was to me a little encouraging. 'These are good words,' said he; 'hearing these, I get knowledge, and my mind gets good, it becomes soft. I am old,—my days are few: hearing you, sahib, I shall get good; I will hear you as often as I can; I will come again and hear.' In this manner he spoke, with so much apparent simplicity and pleasure, that I could not but be encouraged. If this poor man's soul be gained, O what a recompense!" Again, "This morning, a number of people, besides the servants, attended worship, and afterwards some stayed with me, and others came; so that I have been speaking more or less for three or four hours. Some brahmins have just left me, one of whom, an old man, came from ten miles' distance to inquire. He read the gospel with some feeling, and appeared to be sensible of the fatuity of the Hindoo system. Last evening, I had a number of people, to whom I spoke the word of life. O to be able to speak to them with all that affection and compassion which were so evident in our dear Lord!"

He not only devoted himself, immediately upon his settlement, to incessant preaching in the streets and bazars, but kept open house for visitors and inquirers, to whom he unfolded the mysteries of evangelical truth at all hours of the day; and was frequently so employed from morning to night.

In the month of September, he wrote to Dr. Ryland in the following terms:—"People are continually coming to our house, which prevents my going out.

Some seem determined to oppose, others appear better inclined. It gives me great pleasure to endeavour to make known to them the word of life; nor would I change my situation for any worldly advantage. True, we are surrounded with them who know not God; we have no joyful assemblies of the saints to which we can resort, to unite in the reviving exercises of social worship,—no private families where we can meet and converse to our mutual comfort and encouragement. No, we are strangers, and accounted a strange people: we also dwell among a people of a hitherto strange language, but which is now becoming familiar; a people self-interested to a proverb, avaricious, proud, cruel, plunged into the depths of iniquity, delighting and wallowing in the vilest sins; a people than whom none can be more unpersuadable,—fostering self-conceit, and the most delusive opinions,—accounting wood, stone, mud, straw, trees, flowers, rivers, water, &c., God,—and so worshipping these things, together with some of the vilest of men and women, as gods. This is our situation; yet, God be praised, we are not hopeless, nor comfortless. We know it is but for Jehovah to display his glorious arm, and then will our eyes be blessed with a wondrous sight. I anticipate the time when people shall come from the circumjacent villages and towns, flocking over the extended plains, to hear the word of life at Cutwa, having forsaken their idols, their debtahs, &c., and taken refuge in the Lord Jesus Christ. I anticipate the day when the horrid din of idol music shall give way to the songs of Zion; when in the place of their filthy, idolatrous songs, shall stand the sweet

singer of Israel in Bengalee array; when children shall delight to lisp the name of Jesus, and old men join the chorus, Glory to God in the highest; when their shasters and vaids, which have so long been the support of this part of Satan's kingdom, shall melt away like wax before the sun; and that precious fountain of truth, the Bible, shall be the glory of this land, and the confidence, comfort, and support of all the people. These things I anticipate, and am encouraged. Not that I am so sanguine as to suppose that my mortal eyes will behold it; but my confidence is, that omnipotent truth will fulfil the promises of unerring wisdom and boundless mercy."

His journals record the great attention with which he was heard, the long disputations he had with the Hindoos about their idols and poojahs, and the hopes he entertained of some individuals. A few, from the distances of ten, fifteen, and twenty miles, repaired to his house for instruction. This has been the frequent experience of missionaries in India; and though many hopeful impressions, apparently made on such occasions, have passed away, "like the morning cloud and early dew," yet subsequent years have sometimes shown that the good seed remained in the heathen bosom, and ultimately vegetated and brought forth fruit in distant years. He speaks, on one occasion, of the Hindoos being "mad upon their idols," who were then worshipping the wicked Doorga. "I was engaged all the afternoon of yesterday in disputation with several Hindoos about their idols and poojahs. After exposing the infamous character of Doorga and Gunga, by a reference to their received history, I assured an old

brahmin, who waxed warm in the debate, that were such characters now living, they would certainly be hanged; yea, verily, all of them, without exception. The altercation being ended, I had much conversation with him about the gospel. I gave him some tracts, and he came again yesterday. I read to him the narrative of our Lord's feeding the five thousand, and of his walking on the sea; and the old man confessed that these were the works of God."*

In November, Mr. Chamberlain suffered one of the severest afflictions of his life, in the loss of his beloved partner in her confinement. But though for a season

* Doorga, or Durga, is considered to be the consort of Shiva or Seeva, the third person of the Hindoo triad, the destroying power. She is believed to have manifested herself under an immense variety of forms, of which a *thousand* are mentioned, with as many distinct appellations. The chief are two, Durga and Kali. In the former, she has been said to blend in herself the characters of the Olympian Juno, and the Pallas, or armed Minerva of the Greeks; but is a far more tremendous personage than both combined. She has been endowed by all the gods with their attributes, and concentrates, in herself, their united power and divinity. Of all the annual festivals, hers is the most extensively celebrated in Eastern India. She is represented with ten arms, into which the gods delivered their respective weapons of war, together with befitting ornaments, of a golden crown, robes adorned with jewels, a necklace of pearls, and a wreathed circlet of snakes. Thus she is ever ready to encounter the mightiest giants and most malignant demons. In addition to numberless offerings, at the annual festival bloody sacrifices are presented. Hundreds of families in the Calcutta district alone, sacrifice, severally, scores of animals; many present their hecatombs; and some occasionally their thousands. Each animal is consecrated by a brahmin, who marks its horns

overwhelmed with distress, he never sunk into despondency, or relapsed into inaction; the pious ardour of his truly missionary soul gave him buoyancy amidst the waves of trouble. He continued to distribute tracts amidst multitudes of people, to meet and converse with them at their places of idolatrous concourse, and to labour "in season and out of season." He calculated that within a circle of six miles, there were a hundred thousand souls,—a momentous charge! "The Lord," he exclaims, "help me, and be merciful to me!" His hopes were much excited by the state of mind in which he heard some people were, at Jumakundee, a large town about thirty miles distant, where Kangalee was pleading for the gospel. This man had been an idle religious beggar, but when he renounced heathenism, he cheerfully laboured with his hands to provide things honest in the sight of all men.

Fourteen months after his painful bereavement, Providence supplied him with another help-mate in Mrs. Grant, the widow of that valued missionary who had been so early removed to his eternal rest. But scarcely had she entered upon her useful labours among the native females, and otherwise proved an eminent aid as well as solace to her husband, before she, too, was removed

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and forehead with red lead, sprinkles it, for purifying, with Gunga water, adorns its neck with a necklace of leaves, and its brow with a garland of flowers, and reads various incantations in its ears, adding, "O Durga, I sacrifice this animal to thee, that I may dwell in thy heaven for so many years." In addition to this, both young and old smear themselves with the gory dust and mud, and dance about with savage ferocity.

under circumstances extremely similar to those of her predecessor, leaving her husband to mourn under a second bereavement.

Notwithstanding his extraordinary trials, Mr. Chamberlain pursued his work with unrelaxing diligence. "Through the great mercy of God," he writes, "I am still continued, and enabled, in some degree, to bear witness for Christ in the face of heathen idolatry. Wherever I go, the people are more or less willing to hear the word, and the work of preaching is increasingly pleasant to me. Though secluded from the society of the good, and exposed to the insults of the heathen, with a heavy weight of afflictions upon me, yet I am fully satisfied with my situation, nor would I change it for that of the greatest emperor in the world."

The brethren at Serampore having furnished him with a horse, he rode about continually to the villages, and, generally collecting people under a tree, he proclaimed to them the word of life. In these itineracies, the method of instruction was chiefly by conversational discussion, and both in the mode of obviating objections, and enforcing truth, he displayed great sagacity. Joy and sorrow were wonderfully intermingled in almost every day's experience. In one paragraph of his journal, he says, "out of many thousands of souls, not one appears, of late, to have embraced the gospel; the more they understand it, the more their enmity appears:" in the next, he states that "he had the pleasure to converse with fifteen inquirers" from a distance. On the following day, a numerous congregation were "solemnly silent, appeared convinced of the truth, and many wept;" and the day after Seboo Roy and Thakur Dass

brought inquirers with them. These persons had repeatedly afforded proof of their attachment to the Saviour, though at present they had not made a public profession. The former soon died from the effects of a severe cold, but closed his days in faith and peace. Mr. Chamberlain was indefatigable in visiting the markets, and frequently found favour in the eyes of the people. He particularly refers to the Dewangunje market, where he had a great number of hearers, and a continual congregation for three and four hours together, whom he addressed with scarcely any intermission. "If it please the Lord," says he, very characteristically, "I promise my feet little compassion for some months to come. O that my soul may hereafter be kept in a preaching frame, that I may preach the crucified Saviour to the perishing heathen, with that spirit which the beloved Paul expresses, Gal. ii. 20, 'I am crucified with Christ!'"

The review of his own labours at the end of five years, is thus concisely and impressively given, in a letter addressed to a friend in England:—"It is now upwards of five years since Providence fixed my lot here. I will not trouble you with a detail of my afflictions. Fiery trials have tried me severely, and after all, I fear I am not purified. To say much about my exertions at this station would scarcely be interesting to you, as it would little become me. What can I write of the works of God? They, at present, are not gloriously manifested, yet,—blessed be his name,—through his grace, the word of salvation by the death of the incarnate Jesus, has been published from this place to all parts of Bengal. Millions of the heathen

have heard the glorious report, either from preaching, or from the distribution of upwards of one hundred thousand tracts, and many hundreds of the Scriptures. From these means, the light is breaking in upon the darkness; its operations are paradoxical,—imperceptible, and yet evidently manifest. People hear; brahmins dispute, are put to confusion, retire in shame, or, more to their disgrace, raise an uproar. Sober minds judge; the idols, the shasters, the customs, &c., are brought into judgment by the common people. Now they laugh at idolatry, feeling the force of truth; now groan in their pains, dreading the consequences of liberty. Some read the Scriptures, some the tracts; many converse on these things. The leaven is at work, though as yet its operations are in silence, and its effects concealed. At present, converts are few, and a missionary has but little encouragement from them; but he sees, with gladness of hope, the way preparing for the march of Emmanuel to 'subdue the people under him.' A spirit of hearing continues; some are beginning to examine, to see whether things are so; and so they find them.

"It is nearly three years, perhaps more, since a man came to my house to see me, and to hear words from my mouth. He had received some tracts before; I gave him others. He went home, and read them. He resides about sixty miles west from this place. He returned; heard very attentively; after this, sent for the Holy Book. He read it by himself and to others; they considered things. One great man, who had a house full of idols, heard the word from this man; took him under his protection, and began to think less of

his gods. When I paid him a visit this last year, they were in being; their priest remained to offer to them; but their master regarded them not. By degrees, the idols fell into such disgrace, that to preserve himself from their bad fortune, the brahmin was glad to leave them to their destiny. They were soon hurled from their high station, and regarded as the meanest of things.

"The week before last, I took a journey into Beerbhoom, to Lakrakoonda, to see how these people were going on. I found them reading the Scriptures. I spent two days amongst them very happily; and when we were coming away, Krishno Rosh, the owner of the fallen gods, very cheerfully gave me them, to use as I might think proper. We brought four of them in two bags across the baggage poney, all through the country, to the confusion of their deluded votaries. Two remain, to fetch which men are under orders to set out tomorrow morning. I intend to send these idols to Europe and to America, that our brethren may see with their own eyes what God has done, and be encouraged to hope for abundantly better things to come. *The idols shall be utterly abolished.*"

Another of Mr. Chamberlain's occasional efforts consisted in keeping a native school at Cutwa; for whose benefit he translated Dr. Watts's catechism in verse, and composed a number of hymns. There were about forty scholars, and he employed a schoolmaster; but he had to complain of great neglect during his missionary excursions. Sometimes their prejudices induced parents to remove their children; then, again, these prejudices appeared to subside, and a conviction of the benefit they

obtained led to their restoration. These alternations were natural under the circumstances. In the mean time, the seed of truth was sown for futurity in the minds of these children of idolatry.

In many respects, the most important of all the labours of Mr. Chamberlain, were those in which he engaged at Berhampore. This was a military station, where a brigade of troops were fixed in commodious cantonments, at the distance of forty-five miles from Cutwa. The twenty-second regiment of foot occupied the barracks when this distinguished missionary paid his first visit, in 1808. Having repeatedly visited them, he found that the work of conversion had been progressive among the soldiers, and that several were desirous of baptism. Prudential considerations, however, induced him to defer this for a time, while he continued, not only to preach to them, but frequently to a multitude of the natives, with considerable effect. It was the "stir," as he calls it, that induced the hesitation in question; and, perhaps, the particular circumstances might justify this procrastination. During the next visit to Berhampore, in August, where, and in the vicinity, he preached and itinerated for some weeks, he came to the resolution to baptize the converted soldiers; and accordingly, he first administered this ordinance to seven, then to nine, and subsequently, in different proportions, till they amounted to twenty-four. They consisted of Englishmen, Irishmen, and Scotchmen, and were all united into a church; three being constituted ruling elders by the unanimous vote of all. Immediately upon their profession, they brought forth fruit to God, subscribing seventy-five sicca rupees to the

mission, which they transmitted to the brethren at Serampore and Calcutta. One friend proposed to subscribe a gold mohur every three months towards his native school.

In September, 1809, Mr. Chamberlain was married to his third wife, Miss Underwood, with whom he had been acquainted in England, and who was one of the first to direct his mind to missionary service. On occasion of the next visit to Berhampore, in October, he received three more candidates, and administered the Lord's supper to eighteen, the rest being ill or on duty. The following month, repeating his visit, he baptized nine, and presided at the Lord's table with twenty-seven. The Bible was now put into circulation throughout the barracks, and many were engaged in scriptural researches and inquiries. Several had died in the hospital during the year, without having made a public profession, but giving substantial evidence that they had not heard the word in vain. On the 10th of January, 1810, twelve persons were baptized, in the presence of a numerous concourse of spectators. A few of the profane blasphemed, but, in general, the people attended with great seriousness. His description of this newly formed church, under his pastoral superintendence, is highly gratifying. Their meetings were crowded. Between the hours of eight and nine, the barracks rang with the songs of Zion. They all walked in love, and were very zealous for the cause of God. They were accustomed to hold a public meeting every evening, and afterwards to spend an hour in social prayer. The elders abounded in simplicity, piety, and sacred gifts. It was not uncommon to find some of

them at a prayer meeting before four o'clock in the morning; and wherever they were called, it was usual for them to take a Bible, or some pious book, to read at every moment's leisure.

But this pleasing state of things was interrupted by some reverses in the months of March and April. Several, by falling into sin, brought discredit on the church; one, from remorse, afterwards committed suicide; while others were happily restored. In anticipation of Mrs. Chamberlain's confinement, Mr. Chamberlain took a small bungalow at Berhampore, where he shared with his people their reproach, while he encouraged them by his continual ministrations. At the critical hour in his family, he received an order from the authorities to quit the place; but in consideration of his domestic circumstances, it was somewhat delayed. An order was also issued to interdict the attendance of the soldiers on worship; but this, too, was afterwards modified, and the cloud disappeared; he received four into the church on a profession of faith, and left it for Cutwa, after adding two elders, in a state of progressive comfort.

Soon after this period, (in August,) the twenty-second regiment received orders to quit Berhampore for the presidency; whence they were expected to proceed on some distant expedition. Mr. Chamberlain found them, without any previous suspicion of the fact, in the act of embarkation, when he arrived on a visit. He convened his beloved people at his bungalow, and celebrated the Lord's supper with them, expecting it to be their last united commemoration on earth. He determined, however, to meet the regiment at Calcutta,

where he once more joined them on the Sabbath in christian worship and fellowship.

Being on the eve of separation from their valued pastor, the regimental church, after solemn prayer and consultation, chose one of their own number as their future pastor, with whose piety and gifts they were well acquainted. They also appointed two assistant elders. The church consisted of between thirty and forty members, many of whom were men of judgment, piety, and good scriptural knowledge. At Berhampore, they had instituted a school, which they conducted gratis, and in which not only were all the children of the regiment instructed, whose parents could be induced to send them; but many of their adult countrymen were taught to read the word, of whom some were converted. In addition to nearly one hundred pounds, which they expended in Bibles, hymn-books, and other books adapted to promote religion, they transmitted a considerable sum as a present to the mission.*

The regiment was destined for the Isle of France; but previously to their departure, the pious soldiers addressed the following letter to the missionaries. It received the signature of thirty names.

"*September*, 1810.

"It has pleased our heavenly Father, in his wise dispensations, to call us from you on military duty.

"We have reason, in a peculiar manner, to be thankful for the many benefits we have received since it has pleased the Bishop of our souls to place us under

* Yates's Memoirs of Chamberlain.

the ministry of the brethren, which has been wonderfully blessed among us; particularly the incessant labours of our dear pastor in the Lord, brother Chamberlain.

"The thought of parting with you, dear brethren, is very painful to us, when we consider the mutual love that has subsisted between us. What consolation in Christ! what comfort of love! what fellowship of the Spirit! what bowels of compassion! Oh, often have our hearts glowed with that love which passeth all understanding!

"Dear brethren, what shall we say? We cannot find words to express our feelings of love and gratitude towards you.

"Pray for us, that we may stand fast in the faith of our Lord Jesus Christ, that whether life or death, prosperity or adversity, darkness or light, awaits us, we may adorn the doctrine of God our Saviour in all things. Dear brethren, we now conclude with the ardent desire of our souls, that the love and fellowship of the blessed and glorious Trinity may rest upon you."

The visit of Mr. Chamberlain to Calcutta on this occasion led to an important change in his situation. The leading missionaries at Serampore being anxious for the extension of the gospel, and the improvement of the translations of the Scriptures made for the Upper Provinces, and having at the time no station beyond Digah, came to the resolution to adopt prompt measures for the accomplishment of both these purposes. "Being assured," as the brethren express it, "of brother Chamberlain's facility of acquiring languages, his acquaintance

with the original Scriptures, particularly the Hebrew, his tried zeal and experience in missionary work," they considered him as exceedingly suited to engage in a mission "where at least two versions of the Scriptures, the Hindoo and the Shikh, would require to be carefully examined and improved." He was accordingly invited to undertake this service; and in humble faith consented to quit his beloved Rehoboth, (so he continued to designate Cutwa,) and proceed to Agra.

CHAPTER V.

GENERAL AFFAIRS OF THE MISSION, FROM 1804, TO THE SUCCESSFUL TERMINATION OF THE CONTROVERSIAL WARFARE IN ENGLAND.

HAVING related the proceedings of Mr. Chamberlain during his residence at Cutwa, we now resume the general narrative.

On the 3rd of January, 1804, some additional missionaries, who had been set apart for the work in the previous month, sailed with their wives from Bristol; two of them, Richard Mardon and John Biss, members of the church at Plymouth Dock (now Devonport), under the pastoral superintendence of the Rev. Isaiah Birt; and one, William Moore, a member of the church at Stoke-gomer, under the care of the Rev. Robert Humphrey; and one, Joshua Rowe, a member of the church at Salisbury, under the Rev. John Saffery. As they first went to America, and then to Madras, they did not reach Bengal till the commencement of the following year.

In the mean time, the missionary affairs were proceeding successfully in India. The Europeans and the natives were diligently cultivating the field of itinerant labour; two tracts were at this time printed in the Hindoostanee language; a new edition of the Bengalee New Testament was issued, while the translation of the Old was advancing; and the press was erected, and the

school, which prospered beyond expectation, proved an important support to the mission. In the month of February, two of the Hindoo converts, Petumber Singho and Krishno, were set apart to the ministry. But the pleasures of success were not unmingled with sorrows; for the missionaries had to lament over some backsliders. Still there was a compensation in five others, with reference to whom Mr. Marshman says,—"this cheers our hearts, and makes us look forward for more. Of these is not every one given as a pledge? What is the *intrinsic* value to the husbandman of the few first droppings from a cloud richly surcharged with the precious showers of heaven? But viewed as a sure pledge, with what joy are they beheld!"* Two new schools were opened; the one at Arendah, under the tuition of Kobeer; the other at Bishoohurry, under Sheetaram. At the latter place, a number of adult natives attended. In the course of the year, seventeen were baptized.

Dinagepore was occupied as a station by Ignatius Fernandez, who preached every week in Bengalee, awaiting the appointment of a missionary to be sent to his aid; and they were now contemplating another station at Sooksauger, where Petumber Singho was to be fixed. The native free schools formed an interesting object of cultivation. Of these, the one at Serampore, under the care of Bydenaut, contained seven or eight Portuguese boys; that at Arendah, under Kobeer, about twenty or thirty Bengalese; that at Bishoohurry, nearly twenty; that at Lockphool, under Sookee Behase,

* Letter to Mr. Fuller.

eight or ten; Fernandez's school at Dinagepore, about twenty; Mr. Creighton of Goamalty, near Malda, had several schools, containing from one to two hundred scholars. On a visit which Mr. Ward paid to Jessore, towards the close of the year, he touched at many of these places, and gave an encouraging report of their general state.

The impression which some of the self-denying acts of the missionaries, even more than their words, produced on the native mind, may be conceived from an incident mentioned in the journal of Mr. Ward. A native brother named Totaram, having died, they carried the corpse on their shoulders to the grave; a proceeding, as he remarks, which would shock many of the Europeans who heard it; but the natives said, "This was great love, and showed that we did not forsake those who joined themselves unto us, even to the last."

Mr. Ward refers, also, with natural and just exultation, to a service in which he, with Felix Carey, Fernandez, Caleb Hirons, Krishno Presaud, Ram Rotten, Ram Mohun, and Roop, were engaged at Calcutta. "In the afternoon, we had *Bengalee preaching for the first time*. First we sung, then Ram Rotten prayed, then we sung again, then Krishno Presaud preached an excellent sermon on the way of salvation, then singing, then prayer by Ram Mohun. We had between thirty and forty Hindoos, mussulmans, and Portuguese; and two or three Europeans. A brahmin boldly preaching the gospel on the day five years after we had landed in this country,—at Calcutta, the capital of Bengal, and the seat of the government of the company; a brahmin, too, avowing his own conversion, and preaching,

to the admiration of Europeans, a consistent gospel sermon, with fluent language; and in that place where, two years before, he was an idolater! This is the Lord's doing, and is marvellous in our eyes."

Instances of persecution were not unfrequent; and they furnished fine opportunities for the display of christian character in the native converts. "This evening," (Nov. 14th, at Bishoohurry,)* "Buxoo, a brother who is a servant with us, and Soroop, went to a market in the neighbourhood, where they were discovered to be *Yesoo Khreestare Loke* (Jesus Christ's people). The whole market was all in a hubbub; they clapped their hands, and threw dust at them. Buxoo was changing a rupee for cowries, when the disturbance began; and, in the scuffle, the man ran away with the rupee without giving the cowries." Again,—"*Nov.* 24. This day Hawnye and Ram Kaunt returned from their village. They relate that our brother Fotick, who lives in the same village, was lately seized by the chief Bengalee man there; dragged from his house; his face, eyes, and ears clogged with cow-dung; his hands tied; and in this state confined, several hours. They also tore to pieces all the papers, and the copy of the New Testament which they found in Fotick's house. A relation of these persecutors being dead, they did not molest Hawnye and Ram Kaunt; but the townsfolk would not hear about the gospel; they only insulted them for becoming christians."

On the first of January, 1805, a meeting was held to commence subscriptions for a new place of worship at

* Ward's Journal.

Calcutta; 4800 rupees were contributed. In March, they made a purchase of extensive premises to the east of their residence, which were walled round, and had many buildings already erected on them. The cost was no less than 14,200 rupees; but they deemed it absolutely necessary for carrying out the objects they had in view, while anticipating a continual enlargement of the mission family. In June, they constructed a new printing office, sixty-five feet long by thirty-five broad. The press room, with three presses, and the binding office, were opposite one end of the composing room, and were commodious and extensive buildings.

The arrival of the four missionaries, who had embarked at the commencement of the previous year at Bristol, was a valuable accession. One of them, Mr. Moore, in writing home, gives a description of the mission house, which places the reader on the spot. "It is pleasantly situated on the banks of a river, about half a mile wide. As soon as we ascend the bank, which is rather steep, we enter a gate, with a green a hundred and twenty feet by ninety. The first room we enter, by ascending steps from the green, is the museum, which is about sixty feet by twenty-four. There is a room at each end, of the same breadth each way. The room for preaching is the same size as the museum, with a room at each end twenty-four feet square. The next is the hall, or dining room, ninety-five feet by twenty-one. Brother Carey and Ward's houses form the two wings in front, joining the hall. We occupy one of the rooms at the end of the museum, and have a full view of Lord Wellesley's park. Brother Marshman's is not quite so large as the mission house, and is about

a hundred yards further up the river. The girls' school is kept in it; the boys' school lies between the two houses, as do also the printing and binding office, and foundry for the types. There are several other buildings on the premises, which consist of about eight acres of land. Thus hath the Lord blessed this mission, and prospered the labours of his servants."

At this period, the missionaries were much concerned at the apparently unpromising state of their affairs. Every one who had appeared in the character of an inquirer, had left them in a clandestine manner. In consequence, a day was devoted expressly to humiliation and prayer; a measure, the beneficial effect of which can scarcely be questioned, in tracing the future successes of the mission. Thus, in October 1805, Mr. Marshman writes,—"a most gracious gale seems to have been breathed on the mission, within the last five months. The former part of the year we were called to mourn, and the Lord seems to have inclined his ear." Eight natives were added to the church in five weeks, and fifteen in the course of the year, together with some Europeans. They had, besides, a considerable number of inquirers. In his itineracies around Calcutta, Krishno found several persons who had received tracts and New Testaments three years before, which had been fermenting in the mind like leaven. One instance was remarkable. The man had, for many years, been a byraggee, and lived on the gains of his pretended holiness. He once visited the temple of Zugunnat'h Khetre, the grand resort of the pilgrims. The lord of the district offered him land if he would settle there; but he replied, that, without Gunga water, it was im-

possible for him to live. To evince his respect, the great man clasped him round the neck, and seated him by his side, in the public assembly. Yet the gospel found its way to the heart of this devotee of Gunga. He gave up his livelihood, threw his byraggee books into the river, and hung up his image of Zugunnat'h in a tree. On one occasion, after his baptism, being short of fuel to boil his rice, with the advice of his wife, he took down the image out of the tree, and cleaving it in two, with one half he supplied the fire to dress his dinner!

The important influence of native christians, became continually manifest. The following is a specimen. A poor husbandman, about forty years of age, unable either to read or write, went from the distance of seventy miles, to Serampore, to inquire into the way of salvation. After a time, he was baptized and returned home, where, telling his artless story of what he had "found," two women were so impressed, that they travelled all that distance to hear the gospel. They also believed, and were baptized. Some time subsequently to this, a mussulman received the good news from his lips, and imitated their example. Soon after, a respectable Hindoo heard the word from him, and repaired to Serampore; and, upon his return, took up the cross. This person's nephew, in a few months, followed his example. Another poor husbandman, receiving the welcome intelligence from the first, renounced all for Christ, and, after working some time in the missionary garden, died in faith. Nor was this the whole extent of his usefulness; for he led several others, in a similar manner to the Saviour. This man was *Sheetaram*. Upon these

facts, Mr. Marshman remarks, "a native brother or two can often accompany an European brother even newly arrived; can catch the broken accents from his lips, and explain them with a fervour and clearness that would surprise you; while the mere presence of an European brother protects them from insults, and inspires them with boldness. Nor are they useless when sent alone. Though not so well calculated to harangue a multitude, yet they can enter private circles, watch opportunities, and drop an effectual word, where we cannot be heard. They, silent and obscure, can penetrate a bigotted city, stay two or three days in a house, and, unsuspected, scatter the precious seed, while only the appearance of one of us would create universal alarm."*

The indefatigable zeal and perseverance of Carey appeared in every day's transactions. Rival to these, was his deep humility. The following is part of a letter which he addressed to Mr. Sutcliff.† "You may, perhaps, wonder that I write no more letters; but when you see what I am engaged in, you will cease to be surprised. I translate into Bengalee; and from Sungskrit into English, (viz. the *Ramayunee*,—I have also begun an attempt at translating the *Vedas*,) I must collate copies. Every proof sheet of the Bengalee and Mahratta Scriptures, the Sungskrit Grammar, and the *Ramayunee*, must go three times, at least, through

* Letter to Mr. Fuller.

† This, with the paragraphs distinguished in the original manuscript by brackets, he requested not to be printed. The interdiction, however, in such cases, is not to be regarded as authoritative at this distant period.

my hands; a Dictionary of the Sungskrit, which is edited by Mr. Colebrooke, goes once, at least, through my hands. I have written and printed a second edition of my Bengalee Grammar wholly new worked over and greatly enlarged, and a Mahratta Grammar; and collected materials for a Mahratta Dictionary. Besides this, I preach twice a-week, frequently thrice, and attend upon collegiate duties. I do not mention this because I think my work a burden,—it is a real pleasure,—but to show that my not writing many letters, is not because I neglect my brethren, or wish them to cease writing to me. The truth is, that every letter I write is at the expense of a chapter of the Bible, which would have been translated in that time."

In the month of August, the missionary band were much afflicted by the death of the venerable Petumber. Mr. Ward furnished a memoir of him to the Society, of which the following are the principal particulars.

PETUMBER SHINGEE (called also *Singgu* or *Shingo*) was born at Jagolee. He was the eldest of four children. When Petumber was six years old, his mother died, and at twelve, his father,—both in a state of idolatry. About the age of sixteen, Petumber married. Before he was twenty, he entered into service, and at one time he was a *duruga*, or chief constable. Afterwards, he spent some months with a goraye, or leader among the byraggees, when he read several of the popular books of Hindoo mythology. God seems to have given him wisdom to judge persons by their fruits, even from his youth. Hence the character and conduct of the gods, as exhibited in these books, and his personal observations on the pride and profligacy

of the brahmins, opened his eyes to the inefficiency of his religion, and gave him a distaste for the muddy waters of heathenism; but where to get the water of life, he knew not. Though this feeling produces no change of heart, it opens a way for the reception of the gospel, wherever there is an ingenuous mind, as in the case of Petumber, to receive it. During the latter part of his life as an idolater, he wandered about as a byraggee, conversing with those who were supposed to have some knowledge of God, or some revelation of the right way; and being accounted a man of deep knowledge, and of a clear judgment, he became a kind of gooroo, and had disciples who listened to his discourses, prostrated themselves at his feet, and deemed him their oracle.

In this situation, the gospel found him. In a journey which Mr. Ward took in 1801, through the Sunderbunds, a tract fell into the hands of one of Petumber's companions; but on showing it to him, Petumber told him to "take it away." He had no idea of holiness coming from an Englishman. In the night, however, he reflected how foolish it was to send the book away without looking at it, and in the morning, he went and obtained it. He read the book, and was convinced at once he had found the true way of salvation. Seeing the word "Serampore" on the back of it, he set off for that place. On his arrival, after some conversation and explanation, he seemed pleased, and retired with Krishno, at whose house he lodged. After some examination, he expressed a wish to be baptized; he ate with Krishno, without minding his caste, and seemed decided from the beginning; and

after going back to his home, to announce to his wife and friends that he had found Jesus the Saviour, he returned, and was baptized. As teacher of the Bengalee school, to which situation he was appointed, he gave great satisfaction. Afterwards, it was thought desirable that he should change his field of labour to Sooksaugur, about twenty miles from Serampore, to try how such a man would succeed when removed from the immediate superintendence of missionaries. In this station, he continued, for two or three years, to proclaim the unsearchable riches of Christ, adorning the doctrine he professed by his conduct; but, though his integrity was duly appreciated by his heathen neighbours, not a single person received his message. During his residence at Sooksauger, he became afflicted with the asthma, and this, together with his want of success, induced him to return to Serampore, where he was reinstated in the management of the school. This was no longer filled with children; the parents, having taken alarm lest they should lose caste, had removed them, and the school must have been abandoned, had not the numerous inquirers who had come to Serampore from various parts for religious instruction, given a new and more important direction to the energies of Petumber. From this period, however, he never recovered his former strength, and he rather instructed his inquirers by his patient suffering, firm faith, and conversation, than by his active labours. During this part of his life, he on several occasions manifested his concern for the peace of the church. He had learned that love was the essence of religion. Hence, also, he was beloved by his brethren, who frequently consulted

him, and treated him with a respect more than bordering on reverence. He would caution his brethren against launching out into those things which, though not immoral, would prejudice their countrymen against the gospel. For instance, he saw that nothing would more stigmatize the cause of Christ in the eyes of a native, than a convert appearing in an English dress, and therefore warned his younger brethren against it, and against every thing which might become a stumbling-block to others. On these subjects, he seemed to have entered into the spirit and advice of the apostle Paul, (than whom no man was better acquainted with human nature,) "becoming all things to all men, that he might by all means save some." No person, however, could charge him with dissimulation. His temper naturally was rather unbending than otherwise; and his abhorrence of falsehood and dishonesty was manifest from the whole of his deportment. In his conversations, writings, and sermons, he had a happy talent of forcible reasoning. His understanding was naturally clear, and his judgment solid, and when God opened to him the sources of truth, he was a match for the most subtle of the Hindoo pundits. Of this they were aware, and therefore commonly avoided an encounter with him.

During his sickness, though he was not without the desire of recovery, yet he steadily refused every remedy connected with idolatry. For three or four months before his death, he continued gradually to decline. This last period of his life was truly interesting to all the brethren. It was wonderful to behold his patience and resignation increasing more

and more as his affliction increased. He said once or twice to Mr. Ward, "I am never unhappy that it is so with me; my spirits are always good." He would say with a moving simplicity, "He is my God, and I am his child; he never leaves me; he is always present." About two months before his death, having perceived in Jugguldhumba, his wife, a change of mind respecting the gospel, he earnestly pressed on her to make a profession of it. He warned her against returning to idolatry, or going to a *gooroo*; and, above all, entreated her to make Christ her refuge, that ultimately they might both meet again in heaven. These last words seem to have made a strong impression on her, for soon after his death, she was baptized, and became an ornamental member of the church.

The missionaries had formerly thought Petumber less affected with the unparalleled love and sufferings of Christ than was desirable; as he seemed to be employed in exhibiting the deformity of vice in the debtahs and brahmins, and the beauties of righteousness in Scripture characters, rather than holding forth Christ as the source of pardon and universal conformity to perfect excellence. But when his own hope for futurity came to be tried in the fire of affliction, he found the Saviour to be precious to him, and his death and mediation the only comfort in the prospect of eternity. The day before he died, he was anxious to see his daughter, that he might make a last effort, after long continued but unsuccessful exertions, for her conversion. Means were used to accomplish this desire,—two native brethren were appointed to take a boat and fetch her. Before they could depart, however, he became worse,

and forbade their going, intimating that she would only disturb his last moments by her sorrow, and that he was too weak to address any thing to her that could be of use. On the morning of his death, August 21, 1805, he called his brethren to come and sing. While they were singing a hymn the chorus of which runs, "Eternal salvation through the death of Christ," the tears of joy ran down his dying cheeks; and in that happy frame of mind he departed, leaving a smile upon his countenance which imparted to it so pleasant an aspect, that at first one or two of the missionaries hesitated whether he were indeed dead.

Petumber was supposed to be about sixty years of age. His happy death produced a good effect on his surviving native friends, who all seemed animated with one sentiment thus expressed, "May our last end be like his!"

Among the missionary excursions of the year, a journey was undertaken in September, to Dhacca, by Mr. Moore, W. Carey, Ram Mohun, Bydenaut, and Bhorrutt. In their way, they had many opportunities, as usual, of distributing pamphlets and conversing with the people. On their arrival at the city, the people thronged their boat, to receive their papers, and so eagerly, that they were obliged to put off seven or eight yards from the shore, and even then they followed them into the water. Before making much progress, however, they were interrupted in their city labours and distributions, first by a collector, and afterwards by a magistrate, who demanded their passports, alleging, that "the pamphlets had created great uneasiness among the people," that is, the brahmins. They were accordingly inter-

dicted from proceeding further. On their return, they found in a village a congregation of Hindoo Roman catholics, with whom they had some interesting communication but over whose general ignorance and intellectual degradation they had reason to mourn. They did not appear, however, to be so strongly wedded to their images as in Europe. In the neighbourhood, there were, as they stated, about five hundred families of Roman catholic christians.

On the anniversary of the formation of the Society at home, Marshman and Ward were chosen co-pastors with Carey; and Mardon, Biss, Moore, Rowe, Krishno, and Krishno Presaud were appointed deacons. Mr. Biss was soon afterwards appointed to assist Mr. Fernandez, at Sadamahl, near Dinagepore.

It is stated, in December, that twenty-one members had been added during the preceding three months. Some of these endured great opposition from their countrymen; but they endured it with christian fortitude. The number of persons who had recently come from various parts of the country, to inquire about the gospel, and to unite with the church, provoked the inhabitants of Serampore, while some were awakened to serious thought. "As one of the brethren," says Mr. Biss,* "was coming home the other day, he heard some persons behind him speaking to this effect,—'The people are coming from one place and another to embrace the gospel; and we, who are living in the midst of it, think nothing seriously about it!"'

Among those to whom reference has been made, as

* Letter to Mr. Fuller.

recently united to the church, seven were from Ram Kreeshnopore, and appear to have been the fruits of the tract and Scripture distributions there. Mr. Ward seems, in more than one instance, to have adopted the plan of giving the New Testament to a village, prescribing that he who could read the best should possess it, and read it to others. Krishno Dass related to the church, that it was in this way he had obtained tracts and a Testament, which had changed his ideas, induced him to abandon idolatry, and trust in Christ. Thus was the heavenly seed deposited, and in a manner unknown to the christian sowers, secretly vegetated in the heathen heart; till, after months and years, it exhibited a spiritual produce.

On the 27th of January, 1806, a new church was formed at Dinagepore, over which Mr. Fernandez was ordained the pastor. Mr. Carey delivered the charge. Two of the members were the first fruits of that part of the country where he and Mr. Thomas had so long laboured without success. This was the second baptist church constituted in Bengal.

A bamboo shed having been opened at Calcutta, by Mr. Ward, for the preaching of the gospel in Bengalee, as a temporary accomodation till the chapel should be erected, Jaggernaut and Krishno Dass were stationed there to converse with the natives, and distribute tracts. The curiosity of the people was much excited by this proceeding, and multitudes followed them through the streets, clapping their hands, and loading them with abuse. They called them feringas: some called them, in contempt, Yesoo Kreest; and, bowing to them, said, "Salam, Yesoo Kreest:" others said, "There goes

Salla, Yesoo Kreest!" When they saw Mr. Ward, one exclaimed, "That's he—that's the Hindoo Padree: why do you destroy the people's caste?" Another said to one of the native brethren, "Oh Salla, why did you not come a begging to my house? I would have given you a morsel to eat, rather than you should have become a feringa!"*

A new source of affliction arose in the death of KRISHNO PRESAUD, on the 24th of July. Having come from Dayhatta for instruction, he was united to the church in 1803. This afforded peculiar pleasure, as he was the first brahmin who had been baptized. His decision enraged his friends, who, one day when he went to them at Calcutta, broke the hookah they had given him to smoke with, and ordered him away. Soon afterwards, he began to preach the gospel, to the great satisfaction of the missionaries; and undertook the Bengalee school. He was associated with Mr. Ward, young Fernandez, and Ram Roteen, in a journey to Dinagepore, during which he laboured indefatigably, and produced considerable effect by his addresses and conversations. In January, 1806, he was chosen a deacon of the church at Serampore. His many excellent qualities and talents seemed to promise well for the future; but he was cut off, after months of illness, in the very flower of his age, and bud of his usefulness. At his own desire, he accompanied Dr. Taylor, Mr. Moore, and Mr. Biss, who were going up the country, thinking the river air would prove serviceable to him. They wished him to remain at Cutwa, but yielded to his desire to proceed to Malda,

* Ward's Journal.

Mr. Chamberlain accompanying him two or three days on the journey; when dropsy and diarrhœa increased upon him, till he breathed no more. His remains were interred in the European burying-ground at Berhampore. In a funeral sermon, Mr. Ward characterises him as distinguished by habitual trust and confidence in Christ; as evincing, by a consistent conduct the sincerity of his profession, manifesting tenderness of conscience amongst a people who make sin their plaything, and amongst whom the sentiment is universal that sin is the play of the gods. He was a strict observer of the times of preaching, prayer, and other christian duties, a diligent reader of the Scriptures, and distinguished by an anxious solicitude for the salvation of his relations, and for the spread of the gospel in general. He not only adorned religion by a holy life, but by his patience and fortitude, during a long and trying affliction in 1803, when he had caught a fever. Never was he known to utter the least murmur; and in his last illness, Mr. Ward remarks that in several conversations, he perceived in him a happy submission to the will of God, founded on a sense of his own deserts, and just views of the glory of the Divine character. "Grace triumphed over nature; the poor idolater, turned from dumb idols to serve the living God, instead of murmuring against the object of his adoration,*

* In times of affliction, the Hindoos often use angry expressions against their gods, telling them they have made so many offerings to them, and yet they have suffered so many afflictions to enter into their families. Sometimes they even curse their gods; and some have even taken their images down, kicked them about, and destroyed them.

falls into his arms, knowing in whom he had believed, and that he was able to keep that which he had committed to him against that day; he smiles amidst the storm, and meets the king of terrors with composure.

"Thus lived and died Krishno Presaud; once a brahmin,—once employed in the burning of poor widows,—once revelling at midnight in the abominable orgies of Kreeshnoo; but now he is washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God; yes, he hath washed his robes, and made them white in the blood of the Lamb; therefore is he before the throne."*

The attendance at Calcutta was of the most encouraging description. A congregation of from four to six hundred constantly assembled, and many of the Portuguese and Armenians interested themselves in the Bengalee worship; sometimes even taking an active part in the occasional disputations that arose.

The missionaries now resolved upon organizing a more regular and extensive plan of itineracy, so as to secure the co-operation of all the native church, and sending them forth, two and two, an elder and a younger, without European assistance. For this purpose, they appointed a committee of management, which was to consist, not merely of missionaries, but of persons chosen from the church. The following were then nominated;—Krishno Paul; Sheetaram, then at Bishoohurry; Koovera, at Erinda; Ram Mohun, at Goamalty; Kingalee, at Cutwa; Fotick, or Futtick, and Gotuck, at Dinagepore; Bhagvat, at Goamalty;

* Ward's Funeral Sermon.

Krishno Dass, Sebukram, Jaggernaut, Deep Chund, and one or two younger brethren. Others who, while they worked in the office and contributed to the support of the plan, embraced opportunities on the Sabbath of making known the word of life; as Ram Rotten, Kanee, Neeloo, Mittre, and Roop.

The spirit of intense opposition to missionary effort was, at this period, beginning to display itself in new forms. Mr. Moore and Mr. Taylor had accompanied Mr. Biss and his wife to Dinagepore; from which place, after leaving the latter at their newly appointed station at Saddamahl, they intended to proceed to Patna and Benares. On their arrival, a servant came from the magistrate, to inquire respecting them; and, at length, they went to his house. The magistrate informed them, that, if they advanced up the country, they might, possibly, be sent on board a ship, and that his duty required him to send them back again. He added that if Mr. Fernandez, whom he supposed to be an acquaintance, would give his word for their speedy and direct return to Serampore, they might remain for a few days. He further offered to obtain permission for them to pursue their journey; but deeming this to be inexpedient, they declined it, and obeyed the order to return.

A few days afterwards, on the 23rd of August 1806, Messrs. Chater and Robinson, with their wives, arrived in an American ship, the *Benjamin Franklin*, commanded by Captain Wickes. On presenting themselves at the police office, some demur arose as to their being allowed to proceed to Serampore. On Mr. Carey's application at the office, the next day, one of the magistrates inti-

mated that a message had come to him, from the governor-general, "that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." As explained by the magistrates, the message amounted to this,—"They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, towards persuading the natives to embrace christianity." Mr. Carey inquired if they had any *written* communication; and being answered in the negative, he retired, saying, that neither he nor his brethren, wished to do any thing disagreeable to the government from which they could conscientiously abstain. In a subsequent modification of the interdict, it was stated, that "it was not meant to prohibit Mr. Carey, or his brethren, from preaching at Serampore, or in their own house at Calcutta; only, they must not preach at the Lol Bazar. It was not intended to prevent them from circulating the Scriptures, but merely the tracts abusing the Hindoo religion; and that there was no design to forbid the native christians conversing with their countrymen on christianity, only they must not go out under the sanction of the missionaries." Notwithstanding this explanation, an order of council was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance, unless he took them back with him. The missionaries then represented to the government, that Captain Wickes had cleared out from Rotterdam for Serampore, and

that the newly arrived brethren had repaired thither, to the mission family, under the protection of the king of Denmark. This plea produced immediate inquiry as to the fact. The Danish governor stated, that when the missionaries first settled at Serampore, his predecessor had received instructions from Copenhagen, approving of their residence at that place, and requiring him to extend his protection to the mission; in consequence of which, he had now taken Messrs. Chater and Robinson under the protection of his Danish Majesty. Upon this answer, Captain Wickes applied for a clearance. At first, he was informed that the order in council had been confirmed; but the magistrates afterwards sent for him, to hold a friendly conference. He assured them, that the missionaries were willing, rather than oppose the government, to give up their two brethren; adding, that though it might be a serious affair, both with America and Denmark, if he and the missionaries were to be obstinate, yet each of them considered the peace and good understanding of nations to be of such importance, that they would give up almost any thing, rather than be the occasion of interrupting it. The captain was then furnished with the necessary papers for his departure; but the government still showed some dissatisfaction with the continuance of the two missionaries at Serampore. It was agreed, therefore, to adopt measures for keeping them at a distance for the present; and the brethren Chater and Mardon were accordingly appointed to proceed to Burmah, to ascertain the practicability of establishing a mission in that country. Thus was good educed, by providence, from seeming evil.

But the hostilities to which our attention has now been turned, were only expressions of a more extensive and deep-rooted enmity to the missionary enterprise, that was burning in the hearts of the unholy and infidel part of the Indo-European population, which soon kindled a flame of fierce controversy in England.

An insurrection in which many British soldiers had been massacred, took place at Vellore in July, 1806; the tidings of which reached Calcutta soon after the arrival of Messrs. Chater and Robinson. The circumstances were these. An order had been issued for altering the turban of the sepoys into something similar to the helmet of our light infantry, and for preventing their wearing on the forehead the distinguishing mark of their caste. This was an outrage on their religious customs which produced extreme irritation; and they revenged themselves on the British soldiers. The dissatisfaction of the sepoys was general, and their plans were so skilfully prepared, that had the insurrection been longer deferred, the consequences must have been far more dreadful. In December, a proclamation was issued at Madras, in which the governor-general stated that an extraordinary agitation had been observed to prevail among several corps of the native army on that coast, and that his lordship had anxiously endeavoured to ascertain the cause; when it appeared that persons of evil intention had aimed to impress upon the native troops a belief that it was the wish of the British government to convert them, by forcible means, to christianity, and that such malignant reports had obtained credit among them. It was therefore deemed proper in that public manner to repeat to the native

troops the assurance that "the same respect which has been invariably shown by the British government for their religion and for their customs, will be always continued, and that no interruption will be given to any native, whether Hindoo or mussulman, in the practice of his religious ceremonies." No inquiries were instituted respecting the originators of this measure; but to conceal them from public notice, it was convenient to make use of a virulent prejudice; and the missionaries were made to suffer the reproach. There was not even the shadow of a probability to sustain this absurd and malignant representation; for not a missionary was to be found in Mysore, nor had one approached that part of Hindostan. Thus, hatred of religion and political partizanship combined to falsify the plainest facts; adding to the crimes of iron-hearted usurpation and despotism.

Leaving, for a time, the affairs of the east, let us advert to proceedings at home, which grew out of these unpropitious circumstances. Mr. Fuller, with the other originators of the mission, had continued from the first to promote this great object with indefatigable zeal. To this holy band others had from time to time been added, who had shown a similar spirit, and laboured with a similar activity, to raise subscriptions, and awaken the dormant energies of the christian church; but whatever of talent and assiduity distinguished them, Mr. Fuller was not only the chief officer, but it may be truly said he was for many years the very soul of the mission; and in efforts for its advancement he "laboured more abundantly than they all." He neglected no oppor-

tunity, refused no call, and shrunk from no self-denial, by which he might fulfil his original pledge to the work. Not only did he hasten to obey every requirement, as far as it was practicable, which came to him from the extremities of the kingdom, as well as from all its principal towns; but he paid continual visits to Scotland, where his public services not only procured for him extraordinary popularity, but produced a hallowed excitement, which is still felt and referred to by surviving thousands, who listened to his discourses. The consequence was that large contributions flowed from every quarter into the treasury of the Society.

When the anti-missionary spirit traversed the mighty waters, by means of gentlemen recently returned from India full of prejudice in favour of Hindooism, and kindled in Britain the fire of hatred to the missionary enterprise, believing, or pretending that it was fraught with danger to our eastern possessions, Mr. Fuller was naturally regarded as best adapted by station, talent, and conversancy with the subject, to conduct the discussions on behalf of the Society and the friends of missions in general. In order to prejudice the efforts of the servants of Christ in Bengal, attempts were made to work upon the fears of government and the East India Company; and some of their bitterest foes published not only false accusations, but even went so far as to intimate, in no very indistinct manner, the necessity of recalling them. Mr. Thomas Twining published a pamphlet, directed chiefly, indeed, against "the British and Foreign Bible Society;" but containing various insinuations with regard to undertakings to

diffuse christianity. He expressed a "hope that our native subjects in India will be *permitted* quietly to follow their own religious opinions." Major Scott Waring, in a pamphlet entitled, "Observations on the present state of the East India Company," humbly submitted to the consideration of "his majesty's ministers, the East India Company, and the legislature, a plan for restoring that confidence which the natives formerly reposed in the justice and policy of the British government, as to the security of their religion, laws, and local customs;" which plan comprehended "the immediate recal of every English missionary, and a prohibition to all persons dependant on the Company from giving assistance to the translation or circulation of our Holy Scriptures." (Pref. xxii.) He afterwards issued a second, then a third pamphlet, replete with invectives. Another, and still more famous publication issued from the press, by a Bengal officer, vindicating the Hindoos, as it is stated, from the aspersions of the Rev. Claudius Buchanan, and containing remarks on an address from the missionaries in Bengal to the natives. He aimed to show the "excellency of the moral system of the Hindoos, and the danger of interfering with their customs or religion." Among other opponents of missions too, appeared, unhappily, on this occasion, the Edinburgh reviewers, who charged the missionaries with insanity, and described themselves as too pitiful or too busy to stop to "discriminate the finer shades of lunacy."

These productions were answered by Mr. Fuller in "An Apology for the late Christian Missions to India, in three parts." The first section, issued separately,

was written in December, 1807, when he went up to London to watch the enemy; and, as he had said a few months before, when the first intelligence arrived of the difficulties that occurred in India, "to sound the depths of the danger." The court at the India House having dismissed Mr. Twining's proposition, refused to interfere with the propagation of christianity in India. Mr. Fuller resumed his pen, and sent forth the other pamphlets in quick succession. These productions are characterised by his usual felicitous method in controversy, and rival, perhaps any from his pen, in calmness, clearness, and point. They did not absolutely and at once silence the adversaries of missions; some of whom, Major Scott Waring, in particular, persevered for a time in their vociferous opposition, through the medium of ephemeral publications; but it was sufficiently apparent that their efforts to depreciate and destroy the mission only resembled the violent struggles of a dying gladiator, displaying fury and weakness, in pitiable combination.

Mr. Fuller was desirous that others of his friends should assist in this painful controversy; and he entreated the Rev. Robert Hall to prepare a reply to the strictures of the Edinburgh Review on methodists and missions; well aware that the productions of his splendid mind would obtain attention in quarters where his own would be inaccessible. Mr. Hall felt a deep interest in the mission, and was ever ready to afford it all the assistance in his power. Writing, however, was a painful process to him; and it was even more painful to make promises. It was not surprising, therefore, that he left Mr. Fuller in doubt of his

determination; but the hopes of the secretary were never realised.*

Before the adversaries of the mission were entirely silenced, a writer in the Quarterly Review afforded valuable assistance. The missionaries are thus characterised:—"Men who have the zeal and the sincerity, the self-denial and the self-devotement of apostles. Hear Thomas, when he says, 'never did men see their native land with more joy than we left it; but this is not of nature, but from above.' Hear him also, when, pouring out his heart to one of those relations of whom he had taken leave for ever, he exclaims, 'if it were not for my engagement to the mission, I could come to old England to-morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands,' —and then say, if the man who with such feelings abandons his country for ever on such an errand, is to be regarded with contempt or with admiration."

Speaking of the anti-missionaries, who called them fools, madmen, tinkers, calvinists, and schismatics, keeping out of sight their love of man and zeal for God, their self-devotement, their indefatigable industry, and unequalled learning, the Quarterly reviewer adds,—"These low-born and low-bred mechanics have

* Soon afterwards, the author of this history paid a visit to Mr. Hall, who then resided at Enderby, near Leicester, and found that he had begun to write. He seemed much interested in the undertaking, and read about twelve quarto pages of manuscript, which he had prepared. These, for pungency of satire, power of argument, and beauty of composition, certainly equalled, if they did not surpass, any of his writings; but the manuscript was never published, and in all probability, never completed.

translated (this was written Feb. 1809) the whole Bible into Bengalee, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindostanee, and Guzarat, and translating it into Persic, Felinga, Karnata, Chinese, the language of the Seiks and of the Burmans; and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired this gift of tongues; in fourteen years these low-born and low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished or even attempted by all the world besides." *

* Quarterly Review, Vol. I. pp. 223—225.

CHAPTER VI.

FROM THE COMMENCEMENT OF A MISSION TO BURMAH, IN 1807, TO THE FIRE AT SERAMPORE, IN 1812.

At the close of 1806, the entire number of persons baptized was upwards of one hundred. In the course of the previous six years, thirteen had been excluded, and six removed by death. The native members who remained in the two churches of Serampore and Dinagepore was *seventy-five;* to these must be added *twenty-five* Europeans; making, therefore, *one hundred,* besides *three* who had gone to Europe.

Allusion has been made to the appointment of Messrs. Chater and Mardon to undertake a journey to Burmah. They accordingly embarked, Jan. 23, 1807, on board a small brig, and arrived at Rangoon on the 10th of February, where they were hospitably received by a Mr. Timmer, to whom they had recommendations, and were unmolested by the people in their religious exercises. The shawbunder, or intendant of the port, promised them every assistance upon their return; and the catholic priests, with several others, treated them with great civility. In May, they went to Serampore, and communicated much information respecting the manners, customs, and religion of the Burmans.

In July, a consultation was held on the subject of another visit to that country, when Mr. Chater expressed

his willingness to undertake it; but Mr. Mardon declined, on account of the general debility of his constitution. It was then resolved, to make the subject a matter of special prayer for fifteen days, concluding that if any one felt disposed to offer himself at the end of that period, it might be regarded as a call from God. Mr. Felix Carey did so, and was accepted. Having received a solemn charge from his father, the church at Serampore gave them an affectionate dismissal, for the purpose of forming a church at Rangoon, under the pastorate of Mr. Chater. "It is in the faith of his promise," say the brethren at Serampore, "who hath never despised the day of small things, and who is able to make a little one become a thousand, that this little society has been formed and organized. To his protection, we commit the tender plant, praying that, in the Burman dominions, it may be as a handful of corn upon the top of the mountains, the fruit whereof shall shake like Lebanon." They were detained a long time, by an embargo on the shipping, which occasioned a degree of impatience; but it afterwards appeared that, had they gone sooner, they must have fallen into the hands of the French privateers. They were received at Rangoon with kindness, by a Mr. Rogers, who introduced them to the maywoon or governor. He inquired if they had wives. Being answered in the affirmative, he smiled, and said, "They were not pungees, that is, priests; but sorras, that is instructors." They took a house belonging to an Armenian gentlemen, which had never before been let for less than £150 per annum, houses being excessively expensive; but when they offered to pay him, at the end of a short time, for which they had

engaged it, he would take nothing. Mr. F. Carey, having studied medicine, and walked the hospital at Calcutta, introduced the vaccine inoculation into Burmah, which he practised on the children of the governor, and a great number of people in the city. "I have visited," says he, "many of the most respectable people, as well as those of the poorer sort; and among them all, have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them, and offer me any thing they have. If there be any thing I like to eat, they will join me; but it is quite otherwise in Bengal. This frank and open disposition, and their having no caste, certainly tends to the flourishing of the gospel, when once it begins to spread."

In 1807, a small chapel was opened for Bengalee worship in Chitpore Road, Calcutta, one of the best parts of the city for collecting a native congregation.

Mr. Biss having been some time ill, was ordered by his physician to Europe. It had been proposed that he should proceed to Dinagepore to assist Mr. Fernandez; and the hope was indulged that the passage by water would fully restore him. It proved otherwise; and he returned and resided a short time at Calcutta, for the sake of medical advice. Pursuing the course prescribed to him, he set sail for America, on his way to England. Though during the first fortnight of his passage, his health appeared to improve, he soon afterwards relapsed, and expired at sea on the 5th of February. He was considerably afflicted at the close of

his career, with temptations, and was overtaken, two days before his death, by delirium. His wife and four children returned to India.

On the third of May, Mr. Oakey, a serjeant in the artillery at Fort William, was admitted to the church. He afterwards obtained a place in the fort to meet for worship, and induced other soldiers to join him. In the same month, Ram Mohun, a converted brahmin, was set apart to the work of the ministry, and went into Jessore to assist Krishno in a visit to the native church. Mr. Mardon expresses himself thus on the subject :—"This is what I have long desired to see, as I am fully persuaded that he is well qualified for the office, as to piety, zeal, and knowledge. I knew but little of his abilities till last summer, when I travelled with him between two and three months in the neighbourhood of Malda, Rajmahal, &c. From that time I have thought it a great pity that his talents should be buried in obscurity. He applies himself very diligently to the study of the Scriptures, and to reading; and speaks very fluently. He was a brahmin of the highest caste; but is now as completely weaned from every Hindoo superstition as it is possible, perhaps, for a man to be."

Malda, as well as Cutwa and other vicinities, presented a pleasing aspect. Mr. Ward had the satisfaction of receiving a letter signed by twelve of the Portuguese at Calcutta, expressing their faith in the gospel, and attachment to him as a minister. There were, however, some mournful events. On the 12th of October, Mr. Creighton of Goamalty died at Berhampore; and on the 27th, Mr. William Grant, in the same

house. Both had been very useful, and departed in peace. The latter bequeathed 20,000 rupees to the mission.

The progress of the translations, to the end of 1807, will be seen in the subjoined tabular arrangement.

	Translated to	*Printed to*
Sungskrit . .	II. Thessalonians . . .	Acts xxvii. All printed except from this to Galatians.
Bengalee . .	II. Samuel ch. vi. . . .	Judges viii.
Mahratta . .	Heb. also Job & Psal. .	Matt. xxii.
Orissa . . .	Nearly the whole New Test., Job, and Psal.	John xix.
Hindostanee	Mark xii.	Mark i. 5.
Guzarattee . .	John xx.	Matthew i. 5.
Chinese . . .	John x.	Printing not yet begun, but types are casting as fast as we can get them done.
Seik	John xx.	
Telinga . . .	John xx.	
Kurnata . . .	John xvii.	
Burman . . .	Mark i.	
Persian . . .		

It is much to be lamented that insinuations were published to the prejudice of the translations carrying on at Serampore, by parties at home who were engaged in the same general work of missions, and who suffered themselves to be influenced by feelings not in accordance with that catholicity of spirit which should prevent Ephraim and Judah from envying each other; and which, were it to prevail in every body of professing christians, would unquestionably tend to the more rapid diffusion of christianity. In noticing these, in a private letter, Dr. Carey exhibits his own fine temper of mind, and gives some details of the proceedings of the translators which ought not to be withheld. "We do not

want the vain name of the *men who have translated the Scriptures into this or that language*, but we do want *the thing to be done;* and we have not yet seen the least probability of any one's doing it besides ourselves. We, however, wish every one to try and do all he can; this is no reason why we who have begun before them all should, to compliment them, throw away all which we have done. It is, perhaps, necessary to obviate the objection founded in our employing natives to assist us, which represents it as if no advantage could be obtained from employing a 'wicked brahmin.' In the first place, they themselves who make this complaint do the same, and must do it. But, in the second place, we never print a sentence without examining it and seeing it through and through. Brother Marshman does this with the Chinese. I translate, and write out with my own hand, the Bengalee, Hindoostanee, and Sungskrit. The two latter (New Testament) I translate immediately from the Greek, and every sentence is afterwards compared with the Greek by brother Marshman and myself, as is the Bengalee with the Hebrew. I compare the Mahratta and the Orissa, to the best of my power, and can say that I believe these translations to be good ones. I believe, likewise, that I am as able to judge of them as any person now in India (I am a fool; they have compelled me). We do employ natives, and avail ourselves of all the help we can; but we never give up our judgment, in any language, nor ever intend to do so. I have no doubt but there are mistakes, arising from various causes, which will be gradually corrected in future editions; but I am persuaded that there are no capital errors in them. In this way we mean to go

on as long as we can, without giving up anything which we have begun."*

On the 28th of January, 1808, Serampore was taken by the English, hostilities having arisen between England and Denmark. This circumstance, however, did not affect the situation of the missionaries.

Mr. Mardon went to Goamalty in February. On his arrival, a church was formed, consisting of seven members. Another native, Krishno Dass, who had been united to the church at Serampore two years previously, and twelvemonths afterwards elected deacon, was called to the work of the ministry. His public services were exceedingly acceptable both at Calcutta and Goamalty.

The personal afflictions of Mr. Mardon, who for some time lost the use of his voice, and the illness of his wife, necessitated their removal from the station for a time; an event which occasioned much lamentation in the infant church. With a characteristic piety of spirit, however, he remarked, that, "to show that success does not depend on the strength and exertions of poor mortals, the Lord continued to work among the heathen, for his great name's sake." There were a few additions, and he speaks of others who appeared to him to be hopeful, while two had died under circumstances at once affecting and pleasing. One was an inquirer who had been bitten by a mad jackal. Mrs. Mardon, upon visiting him, found that his situation was becoming extreme; but he was earnest in prayer, not only for himself, but for the church. In every lucid interval, he was either engaged in devotion, or in conversation,

* Letter to Sutcliff.

respecting the great Redeemer, and expired with prayer upon his tongue. The other instance was that of a byraggee, named Subhasingha, who was on a pilgrim-age to Juggernaut.* Observing him stop under a tree, Mrs. Mardon requested Krishno Dass to go and converse with him. The poor devotee appeared to feel that the narrative of the Saviour's sufferings for the salvation of sinners possessed a character of peculiar interest, as

* The most celebrated temple of this monstrous object of worship is in Orissa, Juggernath, Juggernaut, or Juggat-nath, signifies "lord of the world;" and his temple in Orissa is a huge granite pile, containing an immense block for the idol, with a frightfully grim and distorted visage, placed amidst thousands of massive sculptures, representative emblems of the cruelty and vice which constitute the essence of his worship. When brought forth on his lofty car, amidst shouts of "Victory to Juggernath our lord," the officiating priest begins the service by a loathsome pantomimic exhibition, accompanied with blasphemous and obscene songs to which the multitudes respond; and as the ponderous machine rolls along slowly, votary after votary throws himself beneath the wheels, and is instantly crushed to pieces; or, as sometimes happens, by being partially crushed, he lies lingering a day or two in unknown agonies. Besides these, numberless austerities are practised around the precincts of the city; some remaining all day "with their head on the ground, and their feet in the air; others with their bodies entirely covered with earth; some cramming their eyes with mud, and their mouths with straw; while others lie extended in a puddle of water; here one man lying with his foot tied to his neck, or with a pot of fire on his breast; and there a third enveloped in a net-work of ropes." Along the plain, the barren sands are for ever whitened with the skulls and bones of deluded pilgrims, and hundreds continually die of famine and fatigue on the approach.

The extent of Juggernath's dominion is scarcely credible. Besides the shrine at Puri, which is the most celebrated, there

applicable to his own condition; and he said that he would take Christ for his refuge, instead of pursuing his journey to Juggernaut. He was received into the house of Krishno Dass, where Mr. Mardon and the native christians conversed freely with him, and prayed. He paid the greatest attention. In the evening, he ate with them, threw off his poita and necklace, and seemed regardless of caste. He was very weak, and the next day died. To them, however, it appeared that he was "a brand plucked out of the burning;" and what christian reader will not sympathize with the delightful belief?

In their letter of March the 25th, the missionaries represent their affairs as discouraging. The state of the church in Jessore, one of the four now formed in Bengal, was the most afflictive; religion appearing to be at a low ebb, partly on account of the infrequency of the interviews held with each other by the members,

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are, in hundreds and thousands of places, and indeed, almost in every village of Bengal, images and cars without temples, formed after the same model. In Calcutta, are multitudes, of various dimensions, from a few feet to thirty or forty in height. "On the anniversary occasion of the car festival," says Dr. Duff, "all the millions of Bengal are in motion; so that when the great car at Puri is dragged forth amid the shouts and acclamations of hundreds of thousands, assembled from all parts of India, on the very same day, at the very same hour, there are hundreds of cars rolled along, throughout the widely scattered districts, and cities, and villages of the land; so that there are not only hundreds of thousands, but literally millions, simultaneously engaged in the celebration of orgies so stained with licentiousness and blood, that, in the comparison, we might almost pronounce the bacchanalia of Greece and Rome innocent and pure!"

who were separated by impracticable distances. During the quarter only three members had been received at Serampore.

On the 25th of April, died the native brother FUTTICK, who is spoken of in the highest terms; and while so many departed from their profession, it is pleasing to dwell upon the exemplary character of such a man, who adorned the doctrines he professed to the last. He was the son of a weaver, and a strict idolater, who lived in a village in Jessore, called Mujgooree. After the death of his father, he lived with his mother and sister. At this time, he disregarded the caste in secret, and under the idea of cultivating universal love, used to eat with all other castes who were of the same mind. Still, however, he worshipped Kreeshno, under the name of Huree. He was led away into various idolatries by different deceivers, but found no rest. In this state, a tract written by Petumber fell into his hands, and another written by Mr. Ward. These he was accustomed to read to his mother and sister, and to Deep Chund, or Chundra, Kanee, and Kaunta, with whom he had contracted a friendship. At length, he determined to go in search of Serampore, in company with Chundra. They could obtain no information respecting the missionaries on their arrival, and proceeded to Calcutta, where, however, they met with some rude treatment, and they returned to their village. After some months, Futtick and two others resumed the search after the missionaries and the new shaster. They were again abused by the people in Serampore; but while they were disputing with a brahmin, Krishno Presaud happened to be going out of his house, and inquiring the

cause of the controversy, discovered their object, and took them at once by the hand. They were all astonishment, when they heard of the love of Christ to sinners, and found themselves in the centre of the native converts. They remained a few days, and then went home; but after some time, Futtick returned with Kaunta, and after two months' residence, was baptized. Others, also, were brought by his influence. He met with much opposition in his own village, but endured it with magnanimous courage, though he was once seized by a mob when at prayer, who bound his hands and dragged him into the road, throwing dust and dirt upon him, covering him with cow-dung; but offering him deliverance, if he would promise to renounce *Yesoo Khreest*. The mob destroyed his Bengalee Testament, and all the tracts in his house; and he was kept tied up to the pillar of an idol temple for several hours.

Desirous, at length, of placing one or two natives at Dinagepore, Futtick readily acceded to the request of the missionaries that he would proceed to that station. Having previously gone to Poojee to sell his little property, his sister Bhanee was induced to accompany him to Serampore, and thence to the sphere appointed to him; but she continued in an unconverted state, till the period of another visit to Serampore, when her religious concern commenced, and she made a profession of christianity. After the lapse of a few months, she died full of the hope of a blessed immortality.

Poor Futtick himself followed her, after repeated attacks of affliction, in none of which did his faith waver. Whenever opportunity offered, he did not

hesitate to warn his fellow-countrymen against persevering in the rejection of the gospel. On the evening before his death, he sent for Mr. Ward, who, upon his arrival, found him conversing with his mother on the evil of worldly-mindedness, giving salutary cautions, and urging her to make preparations for death. His remarks were expressive of an eminent degree of religious feeling; and after singing a hymn with Roop and Krishno, the chorus of which is, "Full salvation by the death of Christ," he almost immediately expired.

"Futtick was naturally of a warm and ardent temper. On his first convictions, he entered into the gospel with his whole heart. Nor did he ever swerve from it, or shrink back when it was to be defended. Before the most learned or the most audacious of the brahmins, he was the same; he feared none of them; he avowed himself a christian; he exhibited to them in undisguised language the character of their gods, and then would show them the love of Christ and the way of salvation by him. He would say, 'I have gone into all your ways of folly, sin, and shame; I have tried them all. I know where you are, and declare to you that there is no way to heaven, but by Jesus Christ.' His zeal in recommending the gospel was a pleasing trait in his christian character. * * * Who can help admiring the riches of Divine grace in the conversion, perseverance, and blessed end, of a man who was once an enthusiast in idolatry? This grace will particularly appear, if we think of his former state. An European christian may be a wonder to many; much more a man who has been saved from such a state as that in which Futtick was found by the

Saviour. There are many obstacles in the way of the salvation of every man; but to all these common obstacles add those in the way of every Hindoo, arising from his caste, his ignorance, the influence of friends, his prejudices, his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation; and then say, is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with an European. But that we may still more admire the riches of the sovereign, all-conquering grace of Christ in the conversion of a Hindoo, let us remember that every power and faculty of the mind, and all the members of his body, have been baptized into idolatry. His mind is filled with the impure stories of the gods, and all his modes of thinking and reasoning are interwoven, like net-work, with every decision of the mind. He can scarcely think at all, except through the medium of the system in which he has been nourished. His hands have been employed in assisting him to repeat the names of the gods, or have been stretched out in indecent motions and gestures in dancing before them; his feet have been employed in this, and in carrying him to their temples; his eyes have been inlets to the foul ideas suggested by the rude and indecent figures stuck up wherever he goes; his ears are full of the sounds of the names of the gods, of their actions, and of the ceremonies of their worship; his tongue, like the pendulum of a clock, has learned to move regularly in

the service of the idols; the sounds in the mouth of a parrot are not more habitual than the names of his deities in his mouth. He has the marks and scars of idolatry indelibly imprinted on his flesh, and must carry them to the grave with him. All he hears, and sees, and practises, after conversion, is new, and to his old nature and habits very strange; nor can he see all the reasons for these things as he could have done, if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, histories, and doctrines of the Bible. Well may conversion in all cases, but especially in such a case, be called a new creation, and a Hindoo christian a new creature in Christ Jesus." *

The missionaries in Rangoon wrote that they had obtained a person to teach them the language, named Gowngmeng, a very excellent Burman scholar, and moreover capable of reading and speaking Latin, Portuguese, French, Italian, Spanish, and Armenian. He seemed anxious to make them proficients in the language, and is said to have had a good knowledge of the Bible; but afterwards there appeared to be some relaxation in his zeal, and the difficulty of the acquisition pressed heavily upon them. In consequence of the illness of Mrs. Chater and Mrs. F. Carey, they returned to Serampore in May. In two or three months, Mr. Carey followed them. Mr. Chater, however, persevered in his work, and taught English to the Burman children. Of his own teacher, Gowngmeng, he states that he was what in England would be called

* Ward.

a counsellor. "He seems to have a great veneration for Gaudama; and whatever I say in commendation of our Lord, he brings immediately something similar to it in commendation of him. One evening, he came in while I was reading in Bengalee one of our Lord's miracles of feeding the multitude. I endeavoured to give him some idea of it. He so far understood me as to exclaim, 'Jesus Christ, then, must be God; he must have created the bread!' But he immediately brought an argument to prove the divinity of Gaudama, —he would say to a person, What is this? It is a candle. A candle! no, no, it is gold;—and it became gold immediately."

An aged Armenian also, by name Babasheen, who occupied a station under government, had been friendly. From the first, he had expressed his pleasure in their going to reside in Burmah, and offered any aid in his power, particularly in acquiring the Armenian and Burman languages.

On the 22nd of August, Mr. William Carey, jun., was set apart by prayer and the laying on of hands, to the service of the ministry, and joined Mr. and Mrs. Fernandez, who had proceeded to Dinagepore. Sebukram was also set apart on the 23rd. On the 28th, Mr. and Mrs. Moore proceeded to Miniary, the late residence of Mr. Grant; Carapeit Chator and two other natives went to itinerate in Jessore. The former determined upon making some village near the residence of Sheetaram, his abode. The missionaries had been afflicted with the relapse of Deep Chund, but were afterwards gladdened by his restoration. His own simple and repenting narrative was most satisfactory,

and he was taken as a compositor in the printing office. They had now nine stations occupied as follows :—

Dinagepore .....Fernandez.
Saddamahl .....W. Carey.
Goamalty .....Mardon.
Miniary .....Moore.
Cutwa .....Chamberlain.
Jessore .....Carapeit Aratoon.
Serampore } ..... { Carey, Marshman, Ward,
Calcutta } { Krishno, &c.
Rangoon .....Chater and F. Carey.

On the first of January, 1809, the new chapel was opened in Calcutta. At this period, three friends at home,—namely Mr. Burns, of Barbican, Mr. Scott Moncreiff, sen., Edinburgh, and Mr. and Mrs. Skinner, of Bristol, had, with a laudable and disinterested zeal, engaged to support three native missionaries. This proceeding not only relieved the funds of the mission, but happily tended to strengthen the sympathies of England and India, and thus to encourage and facilitate missionary operations.

In March, a second attempt was made by Mr. Robinson, accompanied by Mr. W. Carey, Sebukram, and Ghorachund, to form a settlement at Bhotehaut, on the borders of Thibet. On their arrival, they found that a large market was held; and the two native brethren were sent to obtain information. They were treated with the greatest civility, both by the Bengalees and Bhoteeas; the katma, or chief magistrate, intimating that he knew of the presence of the missionaries, and would facilitate their object. Subsequently,

after a conference and exchange of presents, they underwent the ceremony of being *received into friendship*. Soon after, Mr. Carey was obliged to return with the two natives, who were taken ill; and then Mr. Robinson, being seized with a dangerous fever, was compelled also to return. But although this attempt proved abortive, by a providential counteraction, it afforded the opportunity of ascertaining, both the state of the country, and the disposition of the natives.

The Orissa New Testament having been prepared for distribution, together with a variety of small tracts, Kreeshno Paul, now called John Peter, formerly of the Armenian church, was invited to go and reside in that country. Mr. Ward describes him as one of the most eloquent and pathetic of the Bengalee preachers; and it was supposed, that as the Orissa language was very similar to the Bengalee, a very few months would suffice to enable him to speak in it fluently. He promptly complied with this request, and was ordained to the work, at the same time, in October, with Carapeit Aratoon, appointed to Jessore. The former, however, could not reach the place of his destination, till January of the ensuing year.

In July, Dr. Carey was attacked with a fever by which his life was endangered; but, from an apparently hopeless state, he was at length mercifully restored. At the time of his seizure, he had just completed his translation of the Scriptures into Bengalee, and it was believed that the fever was superinduced by the exhausting efforts to accomplish it. "He was laid aside," says Mr. Rowe, "on the very day he finished his translation of the whole Bible into the Bengalee language. He

dined at the public table the day he was laid aside, and expressed a great deal of pleasure and thankfulness at the idea of being about to finish a work for God, which had cost him the labour of about *sixteen years*. I asked him how much more he thought of doing, if God should spare him. He replied, that he had set his heart upon that which would take him about *twenty years*, at the rate he now goes on. A day or two after this, we concluded he had done his generation work, and that God was about to take him to himself. It is impossible for me to describe my feelings on this occasion. I fully expected his death, and longed for the delirium which the fever produces to be removed, to have his parting blessing. We got the best medical assistance that could be obtained; and though, for some time, all seemed ineffectual, yet, when it came to the extremity, a Divine blessing was given, and the disorder took a favourable turn."*

At the close of the year, the plan of a school was formed, and established under the name of "The Benevolent Institution for instructing the Children of indigent Christians."

The intelligence from Rangoon was encouraging. Mr. Chater was engaged in translating the sacred volume; and, in addition to direct missionary labours, Mr. F. Carey found his medical knowledge and practice of great importance. They had become intimate with several of the natives; and set apart an hour, twice in the week, to converse with them on religion. The Burmans evinced a desire to read the Scriptures; and a

* Letter from Rowe to Sutcliff, dated Aug. 15th. 1809.

pamphlet, consisting chiefly of Scripture extracts, was judiciously prepared, as a precursor of the entire book of inspiration. The European residents there, though some of them were even conformists to idolatry, were kind to the missionaries.

It is observable, as Mr. Ward remarks, in a review of the mission to the close of this year, that from the year 1788, when Thomas began to converse with the natives in Bengalee, to the end of December 1800, when Krishno was baptized, the work of God in Bengal made but little apparent progress. Much preparatory work, however, was performed; but from the time when this, the first native who had ever publicly renounced caste in Bengal, entered the church, the word of the Lord seemed to have a more free course, and was glorified. The church at Serampore had now received 190 members, by the various modes of admission, in its two branches of Serampore and Calcutta. The number baptized in all the churches in 1809, amounted to sixty-seven; two or three only having been suspended or excluded.* The cost of the chapel at Calcutta, amounting to between 25,000 and 30,000 rupees, was nearly discharged; many recent additions had been made; several native itinerants had been sent forth; and a valuable mission property had been created. At Cutwa, and especially at Berhampore, Mr. Chamberlain, as before related, had been labouring with success for several years. At Goamalty, Mr. Mardon had been assiduous; but owing to removals and various causes, the state of affairs, at this time, was not prosperous.

* Letter from Carey to Fuller.

The church at Saddamahl consisted of fourteen members. Mr. and Mrs. Moore had lately proceeded to Patna, where they commenced a school, and found appearances promising. C. C. Aratoon's efforts had been successful; and, in a few months, the Jessore church had increased from a small number to twenty-nine, all natives, Hindoos and mussulmans. In Burmah, a door of entrance had been opened, and important preparatory measures undertaken.

The state of the translations was as follows:—In *Bengalee*, the whole Bible was printed and published, in five volumes. In *Sungskrit*, the New Testament was published, and part of the Pentateuch printed. In *Orissa*, the New Testament and the poetical books were printed and published, and a considerable part of the prophetical books printed. In *Hindoostanee*, the New Testament was printed to the end of Romans. In *Mahratta*, the New Testament was finished at press as far as the middle of Acts. In the *Sikh* language, the New Testament was put to press. Besides the progress at press the greater part of the whole Bible was translated into *Hindoostanee;* the New Testament and part of the Pentateuch, into the *Sikh;* the New Testament and nearly all the poetical books, into the *Mahratta;* the New Testament and part of the Pentateuch, into the *Kurnata* and *Telinga;* and the blocks for nearly the whole of Matthew were cut, and some sheets of the first part thrown off for revision, in the *Chinese*. "Thus," says Mr. Ward, "mountains of difficulty, common to first efforts, have been removed; formidable attempts to overturn the work have been rendered abortive; facilities of the most important nature, opened to us; a

number of persons acquainted with the languages of the country have been raised up, and are at their posts; access to the people of Hindoostan, Bengal, Bootan, Orissa, Burmah, and China, obtained by a knowledge of their languages; the Holy Scriptures are distributing, or are soon to be distributed amongst all these, and other nations, in their own tongues; the prejudices of the natives of Bengal have greatly subsided, and their knowledge of the pure intentions of the missionaries has removed their fears to the greatest distance; the printing-office, belonging to the mission, contains Sungskrit, Hindoostanee, Arabic, Persian, Bengalee, Orissa, Telinga, Sikh, Mahratta, Greek, Hebrew, and English types, besides presses, and every other article necessary for printing the sacred volume. And now, brethren, has not God completely refuted the notion that all attempts to promote the gospel among the Hindoos are vain? This happy degree of success, which surprises even us who are on the spot, has been gained within the space of about *nine years;* for it is no more since the baptism of the first Hindoo."*

On the part of the missionaries, it was continually and very judiciously urged upon their native converts, that God had converted them, not only for the purpose of fitting them for heaven, but for the sake of their heathen and mahommedan neighbours; and, consequently, if they were personally unable to itinerate for the spread of the gospel, they were bound to aid in the maintenance of those who were so capacitated and disposed. These intimations were very cordially received

* Letter to the Society.

and acted upon with reverence. In the unanimity aud spirit of the church at this period, there was much to remind the christian observer of the character of primitive times, alike in the members, missionaries, and native evangelists. They were distinguished by exalted piety and unsleeping activity; and besides Carapeit Aratoon and Peter, already sent out, there were several in the church at Calcutta, whose hearts were burning for the service of God. Some of these were Europeans, who had been long in India, as Mr. Leonard the deacon and others. The advantages they possessed were obvious,—accustomed to the country, in some degree acquainted with the language, having a right to reside anywhere, and one or two of them with a little independence of thirty, forty, or fifty pounds a-year.

In writing to a friend in England, Krishno, the first christian convert, made the following interesting statement:—"I was an idolater. I lived continually in sin. I was floating in a sea of sin. God, in great grace, made known, in the province of Bengal, the good news of the death of the Lord Jesus Christ; and is now preparing his chosen ones to perform his service. At present, he hath fixed me in this city (Calcutta); and I am now making known, week by week, the good news in the houses of forty-one brethren. I was lately preaching at the house of Mr. ——, when his Hindoo servants assembled and heard the word. I was declaring, that in the whole world there was not one righteous person; but that all, having broken the law of God, were unclean. One of the servants, an old man, on hearing these words, was full of wrath. 'What!' said he, 'is there not one righteous person

amongst us? Gunga-govinda, Gour-mullika, and Nimoo-mullika, who are giving immense sums to the poor, are they not righteous?' 'Ah, Sir!' said I, 'all these things are ineffectual.' At this they were more enraged. I then made known the way of salvation through the death of Christ, in which the justice and mercy of God harmonized; and added, 'They who see their sin will come to Christ for salvation.'

"Formerly it was not known in this country, how men might obtain salvation; but now, through the great favour of God, in almost every house in the city, men are speaking of these things. Many come to worship, many are hearing and examining, and many are baptized. I preach to the debtors in the jail, and tell them the good news of salvation by the death of Christ. I have also sung, and prayed, and preached, in the house of correction, among the thieves. Many of them have heard the news about Jesus Christ with joy, and were anxious to be instructed. I was ignorant through sin; through Christ I have obtained the true knowledge."

Mr. Leonard's account of this man's proceedings is of an interesting character.

"I could not help noticing with admiration the zeal and activity of our truly valuable brother Krishno, who appears to gather strength of body by his unremitted labours. He preaches at fourteen different places during the week. He has fifteen families in his circuit; spares no labour, and shuns no fatigue, but flies wherever duty calls. In addition to the above services, he regularly visits twenty-eight private families in the city. Indeed, were you to see him engage, if not well

acquainted with his manner, you would suppose him, instead of being wearied in all these visits, to be a young, warm convert, having at the same time the experience of a father."*

The labours of Carapeit Aratoon in Jessore were very extensive and successful. Besides his daily efforts, he travelled monthly to four places, distant about thirty miles from each other, where his members resided. On these occasions, he administered the Lord's supper to them, both to save them the expense of a journey, and to afford their neighbours an opportunity of hearing the gospel. At his request, a native preacher was appointed to each station. Their names were Seeta-ram, Manik, Pran-krishna, and Manik-sha. And thus a foundation was laid for establishing several churches. He mentions an interview which he had with the rajah at Nubdanga. He had a number of brahmins with him; and in their presence put many questions respecting the gospel. "I continued," says he, "conversing with him till the evening, when I took leave of him, and went to brother Punchanun's. I have never heard so much talking about the gospel, as I have in this place to-day. Wherever I went, and whomsoever I saw, all were talking about Jesus Christ. Even children of seven years old were talking to one another about the gospel, and making observations on our being christians as we passed by them. The brethren went among the people, talking of Christ. We were happy to hear that the rajah had formed a favourable opinion of us." Surely it cannot be questioned that an excite-

* Letter to Marshman.

ment of this nature was productive of some lasting good; and though no striking instances of conversion on the spot are recorded, these emotions could not be entirely vain. Ministers at home and missionaries abroad have reason to take encouragement from the thought that what is actually accomplished does not always become visible, and that many a humble cottage, and many a distant wilderness, which has been regarded as a fruitless solitude, left in despair, or vanished from memory, will prove to have been a birthplace for souls.

In referring to the converts in Jessore, Mr. Marshman observes that the hardships they endured in embracing the gospel were truly serious. They lived generally by cultivating the soil. Some had forsaken a life of religious mendicity, which was of course abandoned when they embraced the gospel. They could no longer confer blessings and promise heaven in the name of Shiva, by which they had previously obtained an ample, and in the opinion of their idolatrous countrymen, an honourable support. A Hindoo or mussulman farmer could not employ them, after forsaking the religion of their ancestors; and besides this, they became disqualified by refusing to labour on the sabbath.

"How is it, then," inquires Mr. Marshman, "that these people do subsist in the midst of their countrymen, without any European christians near to shelter them from the storm? Truly I can say little more than that it is not by begging, nor by stealing, nor by what they receive from us. He who feeds the ravens when they cry, knows how to feed those who turn to

him from the service of dumb idols. The visible means seem to be these. Some of the baptized have a house and a furlong or two of garden; this they cultivate, and sell its productions, with the fruit perhaps of a few trees, plantains, cocoa-nuts, &c. This serves to subsist a family; and, if they are able, they employ a native brother too, and feed him. Others take a few furlongs of ground, agreeing to pay a part of the produce for rent; and where a bullock is required to plough the small spot, it is perhaps hired on condition of delivering a certain portion of corn &c. to the owner of it when the crop is ripe. Others may find a less bigotted, and more good-natured neighbour, who being on their own level, and perhaps a former acquaintance, still engages him to labour in his little field; and thus, as you will find in the sequel, more nearly viewing at leisure his walk and conversation, feels his groundless aversion subside; listens to his artless account of the gospel of Christ; and feels, before he is aware, that he himself has also a soul to be saved. Thus does the wisdom of God turn the curse into a blessing, bring good out of evil, fill the mouths of his children with food, and their hearts with joy and gladness."

In the month of March, 1810, Mr. Robinson went to Barbaree to prosecute the Bootan mission. He speaks of the situation as pleasant and healthful. About two thousand persons attended the market twice a-week, which afforded good opportunity for proclaiming the gospel; while, on the Sabbath, his congregation soon increased from a few to fifty or sixty. Affliction, however, soon visited his habitation; his children became ill of the fever, and his wife died at Dinagepore

at the end of July. Besides this, during his absence, thieves broke into his house at Barbaree, and robbed him considerably. He resolved, therefore, under feelings of much discouragement, to visit Serampore. Still his labours had not been altogether ineffectual; for, in about three months, six natives had joined the church.

When Mr. Robinson went to resume his work at Bootan, he was accompanied by a young man and his wife, Mr. and Mrs. Cornish, members of the church at Calcutta. They reached Barbaree on the 19th of January, 1811, where they intended to stop for about a fortnight; but a night or two afterwards, they had a most narrow escape from a large party of fifty or sixty robbers, armed with spears, who attacked the house. The details are appalling, and their escape next to miraculous. Mr. Robinson was struck at by two men with their spears. He received four wounds, one of which must have been mortal, had not the spear struck against the bone of his breast. Mr. Cornish was preserved, also, from a fatal wound, by the spear terminating on his rib. He remarks, with reference to the wonderful providence that attended their flight, "In that corner of the garden where the stable was there was no gateway, which at every other corner there was; and at these three gateways were placed a set of ruffians to watch the entrance; so that had we gone through any of these, we must, in all probability, have been murdered." Mrs. Cornish first ran, in her confusion, towards the stable, and the rest followed. The cook and housekeeper were both murdered, and the washerman soon after died of his wounds. They estimated the loss

of property at two thousand rupees, or about two hundred and fifty pounds. After getting over a ditch, they ran towards some adjoining houses, where they knelt to return thanks to God for their deliverance, and seek his farther protection; and then wandered into the fields, where they sat down under a bush, almost destitute of clothing, in a night of severe cold. The next day, they hastened on their way to Dinagepore, which required two or three days' hard foot-travelling to reach. On their arrival they were received with the utmost kindness by Mr. Fernandez and the family. The result was that Mr. and Mrs. Cornish returned to Serampore; but Mr. Robinson remained, with the intention of making yet another attempt on Bootan.

In November, 1809, Mr. F. Carey performed a journey into Pegue. The viceroy ordered three buffalo carts for himself and baggage, and men to attend him whenever he wished to go upon the hills of Chittore and Martaban. He considered his journey useful in many respects, particularly as affording an opportunity of enlarging his knowledge of the manners and customs of the people, and facilitating his acquisition of the language. Mr. Chater refers to this as a period of extreme distress in trade, and indifference in regard to religion. The Burmans were determined on war, which produced general trouble and confusion. The Europeans were entirely indisposed to public worship; for after their new edifice had been opened three or four weeks, not an individual attended. About this time, the whole of Rangoon, excepting a few huts and the houses of the two principal governors, was consumed by fire; nearly all the merchants and tradesmen

were ruined; and the missionaries only escaped the conflagration, in consequence of having providentially, and contrary to their first intention, removed previously from the house they had been occupying, and built one out of the town.

In 1810, they speak of the continued kindness of the authorities. Mr. F. Carey had a singular opportunity of testing their influence with the viceroy. He applied to him on behalf of a poor sufferer who was condemned to die by crucifixion. Seeing him suspended, he repaired instantly to the viceroy's house, though orders had been given that no one should be admitted. He entered, therefore, at much hazard to himself, and ventured to present his petition, insisting, according to the Burmese custom, on its being granted before he left the place. The viceroy refused several times; but at length agreed, upon condition of his never interceding for another. To this he could not consent. He was then made to promise that he would accompany the viceroy to Ava, when the boon was granted. After passing through the forms of office, Mr. F. Carey hastened to the spot; but the attendant officer required even then a reward. To this he found himself compelled to agree, and the man was taken down after having been suspended from three till between nine and ten at night. It is lamentable to add that thankful as he appeared at the moment, he afterwards returned to his habits of robbery, and was again taken into custody. How ineffectual are even the greatest severities of law to reclaim the sinner! A deeper wound must be inflicted by the all-subduing grace of God.

About this period, the missionaries arranged their labours under the specific designation of "The United Missionaries in India," comprehending the Bengal, the Burman, the Orissa, the Bootan, and the Hindostan. This afforded a convenient method of keeping in distinct view the information they communicated from time to time respecting the diversified operations of the mission.

The BENGAL MISSION included five stations.

1. *Serampore and Calcutta.* The letters which Mr. Leonard, deacon and master of the charity school lately instituted, addressed monthly to Mr. Ward at his request, contain statements of the most encouraging description. The spirit of inquiry continually increased in the fort. An interesting account is given of a Mrs. Wilson, a native woman. She had been a slave of the worst description, but was taken as a wife by a serjeant of artillery in the war under Lord Lake. Her attachment was so strong, that she accompanied him in the heat of every battle, and often supplied his place at the guns when he was exhausted. On one occasion, a musket ball penetrated his temples nearly through the skull, carrying part of the brass hoop of his hat along with it. At this moment, while shots were falling like hailstones, she took her husband on her back, and carried him out of the scene of action as she thought to bury him; but he recovered. Their house in the fort was opened, by her influence, to the preaching of the missionaries; and having herself received salvation, and joined the church, she anxiously waited in hope, while she employed every effort to win her neighbours. She was the fruit of Krishno Paul's

ministry. Her character was finely brought out upon the occasion of an interruption that took place in the usual worship in March, 1811, of which she gave the following account :—

"When the Europeans and natives came to our house at the usual hour, not doubting but they would hear the word from the minister whose turn it was to come, I informed them all was at an end. The colonel had ordered my husband to discontinue the meetings, and on pain of his displeasure, not to allow any thing of the kind in future. It was of no use to remonstrate; the order must be complied with. This was sad news indeed to those who had come expecting to hear the word of God, as fully appeared by the tears both of Europeans and natives, who were particularly affected by the short interview and prayer with Mr. Marshman. They supposed this would be the last opportunity they should have of meeting together.

"Knowing that I was engaged in the cause of my Saviour, and trusting to him for success, I this morning came to the resolution of waiting upon the general to make known my distress. I found him engaged in a conversation with two officers; but my business was too urgent to admit of much ceremony or delay. I therefore begged a hearing, which the general very kindly granted, and invited me to take a chair, and come out of the heat of the sun. This I objected to, telling him that I was the wife of a poor man, and therefore could not think of accepting such an honour; and that neither the heat of the sun, nor even being burned to death, appeared a matter of any consequence, when compared with the business I had come about.

I then told him the story of the meeting at my house, from the beginning to the present time. He asked me 'who preached there.' I answered, the missionaries. 'But,' says he, 'you do not all understand English sufficiently to benefit much by their preaching.' I told him that most of us understood a little, and that the discourses were very plain and agreeable to the Scriptures; and besides this, that we were amply blessed by being provided for, even in case of our not understanding English, as the Bible was translated into Bengalee, and was expounded once a-week, in addition to English preaching twice. It pleased God to grant me favour in the sight of the general. He not only smiled all the time, but expressed his hearty approbation of what I had narrated, granting full permission to continue the meeting, and promising that no one should interrupt it. I felt at a loss for words to express my sense of the favour.

"The business, however, was not yet finished. The colonel knowing nothing of my petition, nor of the general's answer, I suggested the necessity of his being informed of it. This the general readily commissioned me verbally to make known to him. I submitted to him, however, whether a few lines from himself would not better establish what he had so kindly granted. He then wrote a note requesting the company of the colonel at head-quarters. This happily completed my wishes; as I had now an opportunity of hearing the colonel's objections. I found these to be grounded on a surmise that the soldiers met to get liquor, and that my husband procured it for them. This I soon cleared up to the satisfaction of both the general and the

colonel. The latter then started another objection, much more unexpected than the first, viz. that he supposed the missionaries and myself received money. To this I answered, that a house as large as that which I then stood in, (head-quarters,) with a thousand rupees a-month, would be considered of no value when compared with the news of salvation through a crucified Redeemer, which I heard preached at my house; that my husband and myself now resided at a house under his (the colonel's) control, and were receiving a salary of thirty rupees per month in his gift, for all which we felt thankful to him; but if he were determined to shut out the words of eternal life, we would as freely resign his favour as we at first received it. After the latter of these remarks, the two gentlemen retired, and conversed a few minutes out of my hearing. After this they came and told me to continue the meeting, without the least apprehension of being interrupted in future. I then expressed my fear that at some distant period, if they should be out of the way, some other superior officers might interrupt us; but both the general and the colonel passed their word that I might be easy on that head, and that the late interruption was purely the effect of a misunderstanding."

2. *Dinagepore and Saddamahl.* Here Mr. Fernandez was active in promoting the great cause; and his diligence was repaid with some, though not extensive success. In April, 1811, he states the number of the members as sixteen. In June, a Hindoo, a silversmith, had become impressed with religion, and he persuaded the greater part of his large family of thirteen to

renounce their Hindooism, and embrace christianity. In August, six had abandoned caste. By the end of the year, the natives who had rejected caste amounted to twenty-five.

3. *Goamalty.* In this station Mr. Mardon laboured amidst great personal affliction; and the native preachers who went to assist him suffered from frequent attacks of fever. Goamalty was situated near the Rajmahal hills, whose inhabitants differ considerably from the Hindoos in general, especially in having no caste. Mr. Mardon made some inquiries which led him to believe, that if he visited them, they would receive him with kindness; he was the more disappointed, therefore, that his ill state of health rendered it impracticable. In July he received into the church the wives of Deep Chund and Bhagvat; but circumstances which greatly tried him, occasioned these natives to quit Goamalty. He was under the painful necessity of excluding Krishno Dass from the church, of whom his expectations were at one time very high; but he imbibed a wrong spirit, and instead of a helper, he had become a burden. Ram Mohun had come from Miniary; but both he and Deep Chund left together with their families, leaving Mr. Mardon quite alone and discouraged. He continued to visit the schools, and to preach as he was able, till he went to Serampore in October, where his health seemed to improve; and he took back with him De Cruz, as assistant in his work, a member of the church at Calcutta. It was at length deemed expedient to remove the station at Goamalty to a place called English-bazar, which appeared to possess

advantages for the spread of truth, superior to any other in the Poorniya district. The river, down to Bhotehaut, was bordered by a succession of villages, running into each other, and containing as great a variety of caste, rank, and occupation, among the inhabitants, as could be found in the whole province; and up the river were similar ranges of habitations on both sides, to Malda. The accounts given by Mr. De Cruz show both his diligence and the good effect of his labours.

4. *Cutwa.* Mr. Chamberlain occupied this station; and the prospect around opened auspiciously. The church itself was small, but some of the villages yielded fruit to God, though there was considerable opposition.

5. *Jessore.* At the close of 1810, the church under Aratoon consisted of nearly sixty members, and many more were added in 1811. Aratoon was assisted by five native brethren, Pran-Krishna, Manik-sha, Manik, Seetaram, and Punchanun. Some instances of a violent spirit of persecution appeared. Pran-Krishna had been ejected from the village in which he lived, by the zemindar or headsman, who told him that as he brought other persons to preach the gospel, christianity might spread; it was better, therefore, to lose him, than a multitude of others.

The zemindars of Sooryadeeya called on Manik-sha, to inquire why he was rearing a house. He answered, "I am a christian, and am making a house to worship in." They then flogged him, and kept him in prison three days, without giving him any thing to eat. He was at length released, upon paying four rupees; saying, "Go home; you may make your house, but

do not preach in these parts; if you do, we will some day kill you." Manik-sha replied, "You are able to kill my body, but you are not able to destroy my soul." One of the servants then struck him, and said, "Go away from this place; we do not want to hear you."

The BURMAN MISSION had not yet made any considerable advances. The labours of the missionaries were chiefly of a preparatory kind, such as the learning of the language. Mr. Felix Carey applied himself assiduously to the Magadha, into which he proposed to reduce his father's translation of the Sungskrit; then to write his translation in Burman by the side of it. He speaks of the Magadha as held in as much estimation there as the Sungskrit in Bengal; and expresses his conviction that it is as necessary to understand the Magadha in order to have a perfect knowledge of the Burman, as it is to understand the Sungskrit to obtain a perfect knowledge of the Bengalee. He studied, also, the Palee. In June, 1811, he writes to his father, that he was exceedingly bent on the translations. He had begun with Mark, and had made considerable progress; while Mr. Chater was translating Matthew. He prepared, also, a Burman Dictionary, to be completed in one volume folio, of about three or four hundred pages. Soon after this, he describes the country as in a state of fearful commotion. The Mugs and Rachooners revolted, rejecting the Burman government; and the Burmans themselves were forming parties under the different princes. Rangoon was again threatened: notwithstanding all which disastrous circumstances, there were pleasing indications of the spread of truth. Felix Carey was employed to translate all the correspondence

between the English and Burman governments, which brought him into contact with the court at Ava.

The state of the country, in connexion with his wife's ill health, induced Mr. Chater, at length, to relinquish his position there; and determine on proceeding to Columbo, to establish a mission in Ceylon.

The ORISSA MISSION was conducted by John Peter. Some of his military members were required to go to Cuttack, the capital of the country, which, though a painful event to him in so small a community, was overruled for good. They proclaimed the gospel and spread tracts wherever opportunity occurred. Their names were Smith and Greene. On their first arrival, the former refers to a number of brahmins who frequently conversed with him about Christ, while many of their comrades were persuaded to leave off profanity, and assist in building a small house for worship. The worship of Jugunnath was unusually attended in the summer of 1811. Peter speaks of four or five thousand from Bengal coming through Balasore, to whom he and Krishno Dass preached Christ and gave tracts; and Smith and Greene, after a lively description of the flocking multitudes at Cuttack, speak of instances in which their efforts appear to have been useful.—"A sepoy," says Smith, "took me to his dwelling that I might make known the words of Jesus to some men who were there in their way to Jugunnath. I spoke to them of the dying love of our Lord, and they heard very attentively. One of the principal men among them answered, 'You speak the word of truth; and all that you have spoken has struck into my heart.' Another said, 'I will hear no more from the Hindøos; for it is in vain

that they worship idols of wood and stone.'" Again, Smith and Greene, in a letter to Mr. Ward, write thus of the people among whom they are stationed:—"The poor heathens are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say, they never thought the feringas had such a good book. We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the brahmins of Jugunnath received it gladly. They wanted to pay for it; but we strictly charged the bearer to present it without taking any thing for it."

With regard to the BOOTAN MISSION,—after the calamitous event that occurred at Barbaree, Mr. Robinson applied to the katma at Bhotehaut for a moonshi to teach him the language, and for permission to ascend the hills. He was referred to the rajah; and afterwards receiving a discouraging letter, he determined, in May, 1811, to relinquish the attempt. At a subsequent period he resolved on Java as the sphere of his future labours.

The HINDOOSTANEE MISSION consisted of two stations, Patna and Agra. The former is a city of great extent. Premises were purchased for the Society at Digah, in its immediate neighbourhood; and Mr. and Mrs. Moore, who were afterwards joined by Mr. Rowe and the natives Petruse and Hedal-ulla, laboured there.

Mr. Chamberlain having been appointed to Agra with Mr. Peacock, set off on their journey thither, a thousand miles up the Ganges, in Jan. 1811. Mr. Peacock

was the eldest son of the Rev. W. E. Peacock, rector of Wholly, Huntingdonshire, who was brought to the knowledge of salvation in India, and immediately devoted himself to missionary service. He was distinguished by considerable talents, but still more so by humility and piety. He had been previously in the navy, and was on board the *Ardent*, in Lord Duncan's engagement, and in the first attack on Copenhagen. Called now to a nobler service, he accompanied Mr Chamberlain, chiefly, at first, for the purpose of assisting in keeping a school. The journey occupied about four months, during which period every opportunity was embraced of preaching, and distributing tracts and Scriptures. Frequent letters were sent to Serampore, which contained pleasing accounts of their progress. Thousands heard the news of salvation, often apparently with great delight, and received the tracts with avidity. Occasional opposition, however, was manifested by the brahmins. Mr. Chamberlain sometimes preached twice, four, and even six times a-day. At one place, he met Kangalee, who gave him a good account of things at Lakrakoonda and Bheerbhoom. At Monghyr, he was engaged the whole day in addressing crowds of willing hearers, and in the distribution of books. They touched at Patna; and, at the end of two months, reached Ghazeepoor, having travelled upwards of 600 miles. In writing from this place, Mr. Chamberlain speaks of the natives as differing considerably from the Bengalees. The men are less complaisant, more manly, and equally superstitious. The females are held in greater subjection, and work harder. The mussulmans were few in comparison with the Hindoos. "The

brahmins," he says, "speak Sungskrita Hindoostanee, and appear to despise the Scriptures on account of their containing so many mussulman words. The proper brahmins appear to be very proud, and not quite so pleasant to deal with as the Bengalees. This, however, may be accounted for, in part, by my deficiency of language, both as to a right understanding of them, and properly speaking it myself. This is to me, at present, a trial; but *vincit omnia labor*."

Benares is described as in a state of extreme moral depression. "There," says Chamberlain, "Satan sits enthroned." It was the intention to have passed by Allahabad; but a mutiny among the boatmen detained them there, which afforded an opportunity of introducing the gospel to that great city. Chamberlain, Peacock, and Vrundavun (Brindabund), who voluntarily accompanied them, were indefatigable. There and in different places they met with people who inquired for "the Sahibs that gave away the *new shaster*." I have been," says Chamberlain, "in many places where the word of God has excited great attention; but never saw a greater spirit of inquiry after the *new way* than was discovered at Allahabad. Mussulmans and Hindoos, learned and unlearned, all seemed eager to hear the word of God. Seeing these things, I regretted, for the moment, that I had to proceed onwards, and prayed, 'O Lord, send forth more labourers into thy harvest!' After we had left the city, several came after us in the course of the day, some eight or nine miles, for books. Thus the standard of Emmanuel has been displayed at Priyag (Allahabad), to the apparent joy of many people. When Patna and Agra

become efficient stations, then at the great assemblies at Priyag, in January, a detachment from each might meet here, and find a month's employment in preaching to almost all the different nations of India."

On the 17th of May, they arrived at Agra. From a small village, it rose to a magnificent city, founded by the emperor Acbar; but was at this time in ruins, with 40,000 inhabitants. The river Jumna runs through it. Chamberlain calls it a second Benares, a place devoted to Seeb. The language of the people is pure Hindee. The missionaries entered upon their labours immediately, but they were received with surprise and coldness. The commander of the garrison, however, spoke in a free and friendly manner, and recommended their commencement of a school. They soon began to preach in English at their own house in the morning, and in the evening at the fort, where Serjeant-major Todd spared his quarters for public worship. Mr. Peacock frequently went there to read the Hindoostanee Testament to the natives. As soon as Mr. Chamberlain could procure a pundit, he set about the language in earnest, and devoted himself to the translation of the Scriptures. He represents their general prospects, after some months, as not very flattering, yet they were not discouraged. "God," he says, "will perform his own work in his own way, and at his own time. When I left Cutwa, it was with regret; yet I have never repented. It seemed to me the call of God, and I obeyed it with cheerfulness. When a pioneer has removed the obstacles in one place, he goes to another. Our dear brother Forder was a pioneer to his company. I once saw his cap and accoutrements,

and the motto upon the cap so pleased me, that I wished to make it my own. It was, *Aspera non terrent.* The pioneer's work is rough; he has to press through difficulties; and his actions, though not blazoned in the annals of war, are not the least necessary and arduous. May I be but a pioneer in this great work, faithful and persevering, I ask no more. The Hindoos are a mild people in comparison with the mussulmans. I love them from my heart."

Affliction still pursued Mr. Chamberlain, for he suffered the loss of his two daughters, Mary Anne and Hannah Smith Chamberlain. The latter was an extraordinary child. She could read and converse in three languages, and manifested indubitable evidences of real religion. A still further affliction occurred at the end of October, in the sudden death of Mr. Todd, who fell down and expired in an instant. In the early part of the ensuing year, Mr. Chamberlain was still further bereaved of his only remaining child. These repeated visitations, however, were not without their merciful tendency to ameliorate his character, and concentrate his energies on the great work to which he had devoted his life.

It has been already recorded that the church in the 22nd and 14th regiments embarked under orders at Calcutta, after having chosen Mr. Forder as their pastor. They proceeded to the Isle of France, viewing their appointment as a providential call to promote the gospel wherever they might be sent. They suffered many discouragements, but still pursued their object. Their place of meeting was in the open fields in the evening, where they had proofs of the Divine presence, and a few, in addition to their own

members, were inclined to frequent their assemblies. Those who belonged to the 14th regiment soon went to Madras, from which place letters were sent by several of them to Serampore. On the 9th of February, 1811, one of their number, named Lowe, died, they hoped in a state of repentance, though he had been excluded while in the Isle of France, for intoxication. In March, Davidson wrote that four had been added to church. The 22nd was ordered to the isle of Madagascar, where, having taken possession of the French fort of Tamatase, they remained in garrison.

The number of members in all the churches at this period exceeded three hundred, one third of whom had been added within little more than a year; and among these, the proportion of those who were qualified for public labour, far exceeded the average in our British churches. The following statement exhibits a pleasing picture:—

Missionaries from Europe.—Carey, Ward, Marshman, Chamberlain, Mardon, Moore, Chater, Rowe, Robinson 9

Missionaries raised up in India.—Fernandez, Felix Carey, W. Carey, Peacock, Cornish, Aratoon, Peter 7

Hindoo brethren called to the ministry.—Krishno, Krishno Dass, Ram Mohun, Seetaram, and Sebukram 5

Itinerant Hindoo brethren on probation 7

European gifts for the ministry, either called out, as Forder, or about to be so, as Leonard 2

Total 30

About fifteen years before this time, the church in Bengal consisted of *four* members. It had now doubled *six* times, or once in *three* years. Amidst frequent occasions of mourning, they, and the Society at home sympathizing with them, had great reason to rejoice. The cause in India, though many circumstances arose, both internally and externally, which frequently wore a distressing aspect, had been, like the bush at the back of Horeb, unconsumed amidst the flames of persecution; and in the solitude of the desert, her God was her indwelling glory and defence.

From the earliest period of the mission, one of the greatest objects of interest was the translation of the Scriptures. To this Dr. Carey had applied with the utmost assiduity, and the idea of thus pouring the streams of salvation along the plains of India, through the channels of its languages and dialects, was the solace of his heaviest hours and most unsuccessful years of missionary effort. In this great enterprise, he was ably assisted by Dr. Marshman,* while Mr. Ward's skill in printing facilitated every operation.

The missionaries were accustomed to prepare successive memorials on this subject, that the christian world might have an opportunity of tracing their progress, and mingling its benevolent sympathies in their undertaking. The reader will form the best conception of what they accomplished by presenting a comparative view of the achievements of three years.

* A diploma from Brown's University, Providence, U. S., was sent by Mr. Lawson.

At the end of 1809.	*At the end of* 1812.
1. *Bengalee.* The Old and New Testament translated and gone through three editions, printed.	1. The New Testament and ready for a fourth; and the second edition of the Pentateuch printed to the 4th chapter of Leviticus.
2. *Sungskrit.* The New Tesment printed, and the Old Tesment printed to Exodus.	2. The Pentateuch printed, the Historical Books printed to the 2nd book of Samuel, and copy prepared to the 2nd chapter of the 2nd book of Chronicles.
3. *Orissa.* The New Testament printed, and nearly the book of Psalms in the Old Testament.	3. The New Testament tried and approved by Orissa pundits, the Hagiographa and the prophets printed, the Historical Books printed to the 1st book of Kings, and copy prepared to the 20th chapter of the 2nd book of Kings.
4. *Telinga.* The New Testament translated, but unrevised, and a beginning made in the Old Testament.	4. Matthew in the press.
5. *Kurnata.* Ditto.	5. Matthew revised.
6. *Guzarattee.* The printing stopped, and the translation slackened, for want of sufficient pecuniary support.	
7. *Mahratta.* The New Testament translated, and part of the Old Testament. The gospels nearly printed; but the printing retarded by the same cause as the last.	7. The New Testament printed and in circulation, the Pentateuch printed to the 4th chapter of Numbers, and copy revised to the 2nd chapter of Deuteronomy.

At the end of 1809.	*At the end of* 1812.
8. *Hindostanee.* The New Testament translated, and about half printed. The printing retarded by the same cause as the two last.	8. The New Testament printed, the second edition in the press, the Pentateuch printed to the 2nd chapter of Exodus, and copy prepared to the 26th chapter of Numbers.
9. *Sikh.* The New Testament translated, and the printing begun.	9. Printed to the 7th chapter of Luke.
10. *Burman.* A fount of types cast.	10. A volume of Scripture extracts printed, and copy prepared to the 18th chapter of Luke.
11. *Chinese.* The New Testament translated to Ephesians.	11. The whole of the New Testament translated, the Gospel by John in the press, and the Old Testament translated to the 5th chapter of the 1st book of Samuel.
	12. *Cashmire.* Translated to the 2nd chapter of Romans.
	13. *Assam.* Translated to the 6th chapter of John.
	13. *Pushtoo,* or *Affghan.* Commencing.
	15. *Nepala.* Ditto.
	16. *Brij Basha.* Ditto.
	17. *Bilochee.* Ditto.
	18. *Maldivian.* Ditto.

At the close of their memoir, the missionaries refer to those circumstances which they regarded as favourable to the completion of the work, which did not exist at its commencement. These were—

1. *Types* in the different languages. There was at that time only one in which they had actually succeeded,—namely, the Bengalee; of the other characters they had seen little or nothing in print, and considerable doubt was felt by them whether they could attempt their publication. This, however, was removed by their success in the Orissa, and then in the Deva Nagree, the original character of India, and parent of all the rest. To this were added founts in the Mahratta, the Burman, the Telinga, and the Sikh.

2. The manufacturing of the *paper* of India. Having this article made so as to be indestructible by worms, was of great importance to the versions of the Scriptures; and this they were enabled to accomplish; so that their manufacture remained untouched even when placed for a considerable length of time among paper already half devoured.

3. The association of a *number of brethren* and friends, who were able in various ways to render aid. Some would translate, and others compare the translations with the current idioms, and suggest improvements. Thus Chater and F. Carey were able to proceed with the Burman and Magadha; Mardon, Chamberlain, and Peacock, with the Hindee; and the two latter with the Sikh. John Peter and others read and explained the Orissa version; and another friend circulated the Mahratta, which he had been studying several years. Mr. Marshman had undertaken the

Chinese, in conjunction with Mr. Lassar and their rising pupils.

Impressed with a conviction of the advantages which youths trained from their infancy to grammatical studies, and at the same time habituated to *speak* the various languages of India, must possess beyond those who begin the study of a foreign idiom later in life; aware, also, that experience is essential to the accomplishment of perfect translations, the missionaries had now laid the foundation of a seminary at Serampore, where youths were instructed in Greek, Hebrew, and Latin. Of the oriental languages, Chinese and Sungskrit were studied most critically, as they form the basis of nearly all the dialects from Persia to Japan, and from Cape Comorin to the Snowy Mountains.

Amidst these preparations, productions, and bright anticipations, an event occurred, on the eleventh of March, 1812, which wore at first an aspect of gloom and disaster. Already had they, within a few months, suffered numerous bereavements, in Mrs. Mardon and her infant, Mr. Chamberlain's three children, Mr. Ward's daughter, of five years old, and Mr. Marshman's infant; but now their faith and patience were tried by a calamitous fire. In what manner it originated they were never able to ascertain; but the most probable conjecture was, that it arose from the embers of a hookah, or pipe, falling unperceived among the loose papers lying underneath a range of shelves containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, where it commenced. There were only one or two servants in the

printing office at the time. Mr. Ward was writing in his room adjoining, and ran immediately to the spot to summon all possible assistance, but in a few minutes he was nearly suffocated by the smoke. After advising to keep all the doors and windows shut, if possible to smother the flames, he ascended the roof; pierced it where the fire was; and poured in a great abundance of water, which so far succeeded, that four hours afterwards the fire was confined to the shelves beneath which it was kindled. Some well-meaning but injudicious person at length opened one of the windows, while Ward and Marshman were busily occupied in another part of the building. A flake of fire was soon blown into the centre, and the whole building, 200 feet in length, was speedily enveloped in flames. At midnight, the roof fell in, but successful efforts were made to prevent the destruction of the adjoining buildings. The articles consumed were,—upwards of 1400 reams of English paper; a considerable quantity of Patna and other paper; 4460 lbs. of English types, of which nearly 1000 lbs. had been recently received by the *Baring;* a double fount of Greek, and a small one of Hebrew; twelve founts of types in the different languages in India, among which were, a fount of Persian, worth 3000 rupees, a valuable fount of Arabic, and a double fount of Nagree, containing twenty maunds, or 1600 lbs. weight; all the cases, frames, and other printing utensils, which accompanied them; books, in various languages, to the amount of 5000 rupees; manuscripts to the value of 7000 rupees, among which were, a Sungskrit Dictionary, in five folio volumes, and the materials for a Polyglot Dictionary

of all the languages derived from the Sungskrit; lastly, the building itself (200 feet by 40), with the fixtures, the former of which was estimated at 8000 rupees.

On examining the rubbish the next day, there were found the steel punches of all the Indian languages uninjured by the flames, to have replaced which, besides the expense, would have occasioned a delay of six years; also the metal of which the types were composed, melted into large flakes, to the amount of nearly 100 maunds, or about three tons and a half.

The presses, which had been removed into a separate room only a few weeks, were preserved; as well as all the matrices of all the founts of types. The contents of an iron chest, also, consisting of bank notes and rupees, were saved. Five forms on the presses were saved; one of the Calcutta Bible Society's First Report; one of the Historical Books in Sungskrit; one of the Tamul New Testament, and two of a second edition of Confucius. There were burnt more than fifty-five thousand sheets printed off but not folded, among which were seven sheets, of a thousand copies each, of Mr. Martyn's Hindoostanee New Testament in the Persian character; five sheets, five thousand each, of the Tamul New Testament; four sheets of the Calcutta Bible Society's Report; six of Mr. Ward's second edition of Hindoo Manners, &c. &c. The other sheets of these works, however, and all the copies of the Scriptures printed off or printing, were in a warehouse on the other side of the garden, and were of course preserved.

A paper-mill, also, and two standing presses, with the matrices, moulds, aud apparatus for letter-casting, were in the place adjoining the printing office, appropriated

to paper-making, which the fire did not enter. This was a happy circumstance; as it contained unfinished paper, and materials to a considerable amount.

The loss amounted to nearly £10,000: but they were consoled by the grateful fact that no life was injured, although Mr. Ward exposed himself to imminent hazard on the roof. Dr. Carey was absent at Calcutta.

Among other providential circumstances, it was observable that the keys of a building larger than the printing-office, which they had let for years as a warehouse, were given up only on the previous Saturday. This at once furnished them with a place, in which to resume their labours; and,—mark the character of the men!—the second day after the fire, they laid their plan for future operations, and with the materials that had been rescued, and those which had escaped the flames, they began to recast the types. Dr. Carey writes on the 25th of the same month, "In another fortnight, we hope to begin printing again in one language; another month will enable us to begin in another; and I trust that in six months our loss in oriental types will be repaired." On the same day, Marshman says, "To cause us to desist from our work, even in the least degree, was evidently not the design of this providence. The saving of the presses and the matrices, and the recovery of the punches and melted metal, with a building being ready for use, seem to bid us go forward, and this we are doing with all diligence. We have nearly finished casting the Tamul already, and shall be able to cast a fount, or nearly so, every fortnight. The printing of the Scriptures, therefore, will not suffer a month's interruption, the

joy of which makes us almost overlook every thing else." "In a few more weeks," says Mr. Ward, "I hope our presses will be going again night and day." With great propriety, then, did the writer in a Calcutta newspaper thus express himself:—"Zeal and perseverance are qualities that happily distinguish the character of the missionaries; their ardour, instead of being repressed, derives a new impulse from difficulties and misfortunes; they practically embody the advice of the Mantuan bard, "*Ne cede malis; sed contra audentior ito;*" and we confidently trust that their printing establishment at Serampore, lately destroyed by fire, will, like the phœnix of antiquity, rise from its ashes winged with new strength, and destined, in a lofty and long enduring flight, widely to diffuse the benefits of knowledge throughout the east."

Strong suspicions were excited in their minds that the fire must have been the result of design, and that some idolater among the servants, "turning pale with envy at the sight of the Bible printing in so many languages," contrived this attempt to overthrow the work. But though this were merely conjecture, Mr. Fuller, with his usual sagacity, remarked that the premises were not insured, not only because no such thing was ever thought of in India, but because "the buildings used by Europeans are so constructed, that they will not burn without great pains taken to set them on fire; which not only accounts for their non-insurance, but strengthens the conjecture of the place having been set on fire."

But whether this calamity originated in accident or design, it bore distinguishing marks of the overruling

providence of God, and was rendered subservient to much ultimate good. One is ready at first to think that it was a severe and unaccountable dispensation, to permit a work of such magnitude and importance, in the very midst of its progress to be so obstructed, and to allow a society so comparatively feeble in its resources to be so impoverished and crippled. But the thoughts of the supreme Ruler are not as our thoughts, nor are his ways our ways. He has never promised, and therefore we are not entitled to expect exemption from private sorrow, as christians, or from public calamity; neither do the annals of his church show that it is any part of his wise and perfect system of government to remove every impediment at once out of the way of those who labour in his cause; but both his promises and his proceedings prove that he will bring all things into subserviency to the great purpose of securing the final triumph of his cause; and this neither the warring elements of nature, nor the hostile efforts of human or infernal powers shall prevent.

With regard to the fire at Serampore, some circumstances truly providential, have been already stated; there were others, however, of a more general nature, which demand especial notice. Among these it may be observed, that if the *translations* were destroyed or suspended, it was but a means of their improvement in the reproduction. Every one must be aware of the necessary imperfection of first attempts in foreign languages. It may also be remarked that there is a tenacity of adherence to primary efforts, and sometimes even to errors, which is natural to discoverers in language, or translators for the first time of hitherto

unknown idioms of speech, from which they are not always or easily to be driven. Careful and continual revision, therefore, is important; but still more so, after accumulating knowledge and experience, to recommence and recast translations of the Scriptures. On this occasion, our missionaries were brought under this advantageous necessity. "In the late fire," they say, "the manuscripts of two or three of the translations were consumed. This at first made us feel somewhat dejected; but on more thoroughly examining things, we found Providence had still left us the means of repairing this loss, and that to some advantage. The pundits who had assisted us in translating, were still with us; and we found, on making the trial, that the *advantages in going over the same ground a second time were so great that they fully counterbalanced the time requisite to be devoted thereto in a second translation.*"

No sooner did the mournful intelligence arrive in England, than the christian public hastened to repair the loss by an unexampled liberality of contribution. "A strong sensation," says Mr. Fuller, writing in the name of the committee, "was felt throughout the kingdom, not only in our own denomination, but amongst christians of every name, each vieing with the other to repair the loss. Great, it is true, have been the difficulties of the country in respect of commerce; yet amidst them all, the contributions of christians have increased beyond all former examples. In the past year, we had, as you know, great pecuniary difficulties; but our wants have been generously supplied, and our hands strengthened. In respect of the recent calamity, we doubt not but the loss

will be amply repaired." This was written about three weeks after the intelligence had reached the committee. They had then issued a statement on the subject; and their humble faith and dependence on God were speedily rewarded. The author of these volumes well remembers Mr. Fuller entering the room in which the committee had been convened, exclaiming with an eye sparkling with joy and gratitude, in his own characteristic manner,—"Well brethren, the money is all raised, the loss by the Serampore fire is all repaired; and so constantly are the contributions pouring in from all parties, in and out of the denomination, that I think we must in honesty publish an intimation that the whole deficiency for which we appealed to them, is removed. They are of so ready a mind that we must even stop the contributions."

The entire sum required on account of the fire, was raised in the short space of *fifty days*. But the greatest advantage was the powerful impulse given to the mission, by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations. This did not subside after the immediate effort; but multitudes who had scarcely heard of it before, continued to subscribe to its funds, to plead its cause, and to pray for its success. It is impossible to calculate the extent of the impression; and it may, in this point of view, be regarded as one of those remarkable manifestations of providence by which an all-controlling wisdom directs, restrains, and combines events, so as to educe good from apparent evil, and to make calamity itself the instrument of the church's prosperity.

One of the measures to which the committee now turned their attention, was the increase of the executive body by an addition to their number of "some of the brethren," as they express it, "from different parts of the kingdom, who appeared best suited for the work, and to have had their hearts most interested in it."* A letter was also addressed to the missionaries, signed by the whole committee, abounding in wise counsel and affectionate expressions. Some passages are striking, and show the pen of the venerable

* The existing committee were :—

William Burls, London.	John Jarman, Nottingham.
Joseph Dent, Milton.	Thomas King, Birmingham.
J. Fawcett, D.D., Hebden-bridge	James Lomax, Nottingham.
Andrew Fuller, Kettering.	Robert Mills, Sheepshead.
Thos. Goodacre, Northampton.	William Nicholls, Collingham.
Robert Hall, A. M., Leicester.	John Ryland, D.D., Bristol.
James Hinton, A. M,, Oxford.	John Sutcliff, A. M., Olney.
James Hobson, Kettering.	William Wilson, Olney.
Reynold Hogg, Ryegate, Surrey	John Yates, Leicester.

ANDREW FULLER, Kettering, *Secretary*.
THOMAS KING, Birmingham, *Treasurer*.

The names added at the general meeting held at Kettering, September 29, 1812, were :—

Christ. Anderson, Edinburgh.	William Newman, Bow.
George Barclay, Kilwinning.	Henry Page, Bristol.
Isaiah Birt, Plymouth-dock.	John Palmer, Salop.
Thos. Blundel, Northampton.	Wm. Ragsdell, Thrapstone.
Wm. Coles, Bourton.	Thomas Roberts, Bristol.
F. A. Cox, Hackney.	John Saffery, Salisbury.
James Deakin, Glasgow.	Wm. Steadman, Bradford.
John Dyer, Plymouth.	Micah Thomas, Abergavenny.
Joseph Ivimey, London.	Mark Wilks, Norwich.
Thomas Morgan, Birmingham.	

secretary. "It must afford great satisfaction to you, who have borne the heat and burden of the day, as well as to us, to see young men rising up amongst you, who are now co-workers with you, and some of whom may be your successors in the work. You can hardly conceive how intimately we are acquainted not only with you, who went out from us, and with your female companions; but with your younger Careys, your invaluable Fernandez, your Aratoons, and Peters, and Leonards, and Forders, and Peacocks, and Krishnos and Sebukrams, and Kangalees. Our thoughts rove with delight from station to station. We seem to be present with you in all your domestic circles, rising seminaries, and religious assemblies; at Serampore or Calcutta, in the village of Jessore, at Rangoon, at Goamalty, at Dinagepore or Saddamahl, at Balasore or Cuttack, at Cutwa or Lakrakoonda, at Patna or at Agra. We rejoice in your little groups of christian soldiers, in your modest, but zealous native preachers, and in all your fellow-helpers throughout the country; to each and all we say, from the fulness of our hearts, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

* * * * * * * *

"Very dear brethren. You did not think, till of late, that the religion of Jesus Christ was so interesting; that it not only makes known salvation, but unites the saved in bonds of tender affection. You now perceive that it is a religion adapted for the whole world, and which, if truly embraced, would heal it of all its maladies; you feel that men of divers nations,

and languages, and castes, and complexions, and manners, are one in Christ Jesus. So we feel to you, and you to us. It was the hope of your salvation, founded on the numerous prophecies in the holy Scriptures, that, twenty years ago, induced us to send our beloved Carey and Thomas, men whom, if we had felt only for ourselves, we could ill have spared; but your salvation outweighed all other considerations. It was this induced them, and after them your Wards, and Marshmans, and Chamberlains, and others of their fellow-labourers and female companions, to quit their native shores, and all that was dear to them on earth; to cast in their lot with you; and this while you were enemies of God by wicked works. We rejoice that God has blessed them, and made them blessings to many of you. If you continue grounded and established in the faith, and adorn the doctrine of God our Saviour, by a becoming conversation, this shall be our reward."

CHAPTER VII.

FROM THE FIRE AT SERAMPORE, TO THE DEATH OF MR. FULLER.

THE indefatigable zeal and perseverance of the missionaries was never more strikingly exemplified than after the fire at Serampore. Dr. Carey states in a letter to Mr. Fuller, dated October of the same year, that though his manuscript of the Sungskrit translation had been destroyed, yet he had re-translated the whole of it, and had advanced in the general work. New translations were also begun in the Nepalese; the Pushtoo, or that of the Affghans; the Bilochee, which was spoken on the west shore of the Indus towards Persia; and the Maldivo Islands. Chamberlain had translated the gospels into Brij Bhasha.

At the end of March, 1812, the brethren Leonard and Thompson were appointed to the work of the ministry; the latter, his wife and mother, with two others, being formed into a separate church, to be planted at Patna.

In the month of May, Mr. MARDON was suddenly removed by death. His disease was what they term *sonneepat*, and it was a case of the most malignant kind. This excellent man was born in 1776, of pious parents; and he joined the church at Plymouth Dock (now called Devonport), under the care of the Rev. Isaiah Birt. At the age of twenty-seven, his mind received

a decided bias towards missionary labour, and after some preparatory instructions given at Olney by Mr. Sutcliff, he sailed from Bristol, in company with Biss, Moore, and Rowe, in January, 1804. After arriving at Serampore, in February, 1805, he soon endeared himself to the missionaries by his humility, ardent love of souls, and diligence in the acquisition of languages. At the end of about ten months, he went with Mr. Chater to Rangoon; but the state of his health preventing his prosecution of that work, he was engaged to aid Mr. Ellerton, who had succeeded Creighton and Grant in cultivating the field about Malda, whither he repaired in February, 1808.

Amidst severe domestic sufferings, he had displayed such a spirit of resignation to the Divine will, as filled his brethren with astonishment. He was very assiduous in the establishment of schools, as well as in proclaiming the gospel; but the whole character of his life, public and private, was that of unobtrusive merit, unostentatious zeal, and patient perseverance. He had no boldness of character, but was fitted to inspire love and confidence. On his tombstone might have been inscribed, "a man of modest worth and missionary spirit."

Mr. Johns and Mr. Lawson, with their respective families, accompanied by Miss Chaffin, arrived at Calcutta on the 10th of August. They had left England in order to strengthen the hands of the mission, in the beginning of 1811, and proceeded by way of America, where they remained some time, devoting themselves to public labour. Mr. Johns was eminently successful in collecting for the translations. Transatlantic christians had, indeed, for years from time to time evinced their

readiness to assist in the great work; and the value of their liberality was enhanced, at this period, by the depressed state of public affairs. Boston and Salem were especially distinguished in this labour of love. Two little circumstances are worthy of lasting record. Dr. Morse gave notice from his pulpit of two objects for which he requested pecuniary aid,—the one, the Serampore translations, the other, the support of foreign missions. The next day, a poor little boy brought a quarter of a dollar to him. "What is this for, my child?" inquired the Doctor. "Sir, it is for what you asked subscriptions for yesterday." He was reminded that two objects had been named, and requested to specify which he meant. "Which you please, Sir." The question was repeated, and he was desired to make his choice. "For the printing of the Bible, Sir;" and he burst into tears. Another pleasing fact was mentioned by R. Ralston, Esq., of Philadephia, whose zeal for the cause has acquired for him an imperishable name. A little boy presented him with a leathern bag, saying, "Here are two dollars which I have for a length of time been accumulating, to aid in the translation of the Scriptures." A considerable portion of it was in cents, which instead of being expended in the usual way of children, for which purpose they had been given, had been deposited in the little bag, until the boy thought the amount was worthy of notice. While specimens of this kind are admired, they should also be improved, by teaching all donors to christian objects the value of a proportionate benevolence, which must necessarily draw largely upon large resources.

Soon after their arrival, Mr. Johns received the

sanction of the governor-general in council, to occupy the medical department at Serampore, during the absence of Dr. Wallich.

Mr. Lawson possessed singular qualifications for serving the mission in that branch of its operations which at the time peculiarly demanded his services. He was the first to suggest to Mr. Sutcliff, when at Olney, the plan of cutting types in India for the native languages, rather than sending to England; and he devoted himself to this work with untiring assiduity.

In a letter to Mr. Skinner of Bristol, Kreeshno furnishes an interesting account of the state of things at this period in Jessore. Petruse had succeeded Carapeit Aratoon, who was appointed on a mission to Bombay. He and the other native preachers laboured with great success. He mentions that the class of religious mendicants called Utithis and Muhuntas had long been in search of the true religion, but knew not where to find it; but on hearing the gospel of Jesus Christ, they began to think, What can we do?—How shall we abide in the commands of this Saviour? They frequently went to the missionaries with inquiries respecting the gospel; a few of them were baptized. "Among these leaders of sects," says Petruse "are Ram-doolala, who is said to have 100,000 disciples: they have no reverence for the gods. The name of a second leader is Neela-dasa, who may have 500 disciples. These eat with us; but they say, 'If Christ has died for sinners, then there is no more sin in the world: why then do you go about teaching men that they are sinners?' To this I answer, 'If the debtor apply not to his surety, how can he be set free; and if men do not believe in

Christ, how should their sins be taken away?' Another leader is Shiva-rama-dasa, who has about 5000 disciples: for a considerable time back we have been preaching to them, and a few have been baptized. A fourth leader is Rusa-raja, whose disciples amount to about 1000 persons: our brethren Chamberlain and W. Carey, jun., have had conversations with this man; and some of his disciples have been baptized. A fifth leader is Huri-dasa, who has about 500 disciples, several of whom have been baptized, and there are hopes of the leader himself.

"In a late journey to Jessore by brother Carapeit and myself, we advised the deacons to spread the word through the villages around their own dwellings, and send their journals to brother Petruse, at Chougacha. They readily agreed to this. From Chougacha we went to Koola-gachee, and remained two days, preaching, and then proceeded to Vusi-poora, to the house of Prem-dasa, another leader of a sect, who was once under instruction at Serampore, and then advised some of his disciples to be baptized, namely, Shiva-dasa, Doolala-dasa, Duyal-dasa, Goura-dasa, and Nurottuma. After their baptism, Prem-dasa himself sought to be baptized, but was refused, because the woman he lived with was not his wife. Lately, however, brother Petruse has married these persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man, adding, 'Our caste must now go; he whom we regarded as a wise man has embraced this new way: what shall we now do?'"

This part of the mission sustained a considerable loss in September, by the death of Seetaram, who

was distinguished by his simplicity and holy zeal. His last moments displayed the real christian, firm in faith, and giving glory to God. Goura-dasa was unanimously chosen by the church at Jessore to succeed him at Vishoo-huri.

Mr. Moore of Digah refers with great interest to the assistance he derived from Vrinda-vuna. He says that he never enjoyed the society of a native brother so much before. He was talking and reading with his countrymen the whole day, and a considerable spirit of inquiry was excited. Mr. Rowe gives a similar account. The native free school prospered.

The mission to Bootan having been relinquished, Mr. Robinson, who had lately married the daughter of Mr. Gordon, deacon of the church at Calcutta, resolved on proceeding to Java. Three of the most spiritual members of the Calcutta church, belonging to the 14th regiment, had united with five others at Samarang, to form a small church under the care of Baird and Russell; and at Welkvreden, near Batavia, another member of the same church of the name of Brown, having opened his house for worship, fourteen or fifteen of the 59th regiment had joined him, and formed themselves into a society.

At Agra, both Mr. and Mrs. Chamberlain had not only suffered much from personal illness, but lost their third child. Soon afterwards, the missionaries were prohibited by a military order from preaching in the fort. Mr. Chamberlain addressed a note on the subject to the goverment by the commanding officer, which seems to have given great offence, for he was ordered down to the presidency; but on his arriving at Calcutta,

and presenting himself at the police, nothing was said, and he was *set at liberty!* Such was the vexatious and persecuting treatment to which the servants of the Most High were subjected by magistrates and military authorities. Mr. Peacock remained at Agra, and Mr. Mackintosh, a member of the church in Calcutta, was sent to assist him, while Mr. Chamberlain felt it his duty to listen to an application which had been made to him a little before his departure from Agra, by a minister of one of the country governments farther north; but stipulated that if he settled there, it must be "as a missionary, without any restraint on his work."

The Burman mission had been in some peril. Mr. F. Carey, was labouring alone, Mrs. Chater's ill health having caused her removal and that of her husband. For six or seven weeks, the embroiled state of affairs between the English and Burman governments had compelled him to take refuge on board an English ship, with his family; but tranquillity being restored, he was able to renew his work.

The general state of the mission was encouraging, at the close of 1812. A great work was proceeding silently in the 24th regiment, then in the fort at Calcutta, from which eleven had made a public profession of religion during the year. Dr. Carey had recovered from a bilious fever, and all were well and active. Mr. Lawson made great progress in the language, and was cutting a fount of Chinese types. Nearly seventy had been added to the church at Serampore and Calcutta during the year, and all seemed to be actuated by the spirit of the gospel and of missions. Nearly every native capable of speaking itinerated on the

sabbath through the neighbouring towns. Four new stations had been established. At Patna, Thompson was labouring to the utmost. At Columbo, Chater had found an abundant entrance for the word. At Chittagong, 300 miles east of Serampore, on the borders of the Burman empire, De Bruyn was employed. Soon after his arrival, a respectable woman brought twenty to hear him, and offered a piece of ground for the erection of a place of worship. Carapeit Aratoon had arrived at Bombay, breathing the spirit of devoted zeal. Besides the churches in the army, and scattered efforts made in Mahratta, Java, and the Isle of France, of fourteen stations, only three were occupied by missionaries from England, namely, Serampore, Digah, and Columbo; the rest were filled by individuals raised up in India. This was surely a very healthful state of things. The multiplication of native agency was a token for good, and a source of exceeding encouragement.

Soon after this period, Dr. Carey writes to Mr. Fuller, that there was a general spirit of inquiry about the gospel throughout the country, and christians, either Europeans or natives, were to be found in every direction. He refers to five natives of high caste, near Serampore, who had recently been baptized, but who had come to the knowledge of the truth without any communication with the missionaries. The Bibles and tracts with which they had met, had been the instruments of their conversion.

The establishment of *schools* proved a successful method of diffusing religious knowledge. By the Lancasterian plan, the word of life could be conveyed to the minds of children, even by idolatrous school-

masters, without in the least degree shocking their prejudices. Sentences, conveying ideas of the most important nature, might be written as well as single words; and thus a whole gospel be written out, and not only read, but almost engraved on the mind, in a very moderate space of time. In the course of four or five years, heathen youth could thus be informed, not only respecting the doctrines and precepts of inspiration, but of all the important facts both of the Old and New Testaments. A heathen could dictate a few verses or sentences at a time as well as a christian; and any person who undertook the superintendence of such a school, once a-week or even once a-month, would have only to direct that certain chapters should be written out from dictation in his absence; and on his return, a few questions proposed on that portion of Scripture which he had selected, would enable him to discover whether it had been written or not. Other branches of knowledge, it is obvious, might be communicated in a similar manner, such as geopraphy and general history. To this plan the missionaries devoted much attention; and they had established eight schools during this year, which exceeded in number that of any preceding one. The Benevolent Institution at Calcutta had been begun nearly three years; the object of which was to instruct children in the Scriptures, both in the Bengalee and English languages, as well as in writing and accounts; and it was found that many of the natives who were nominally Roman catholics, but in reality as ignorant of the Scriptures as their idolatrous ancestors, by means of the instruction given to their children, acquired evangelical

knowledge themselves. Their children would frequently carry home Testaments, and talk of passages which they had committed to memory.

A small school of the same kind had been instituted at Serampore, which was sustained by the youths of the mission family and of the school itself, one of the eldest among them conducting it from month to month. Others were also formed at Taldanga, ten miles west of Serampore; at Viduvatee, at about half that distance and between the two; four around Cutwa; four set up by Mardon, and superintended by De Cruz; one supported by Fernandez; another at Digati, another at Patna, and another at Agra, supported by a christian friend; making in all sixteen, in which were nearly one thousand children.

The commencement of 1813 was characterised by an unexpected though momentary interruption of the peace of the mission. Inquiries were made, under authority, into the reasons why Messrs. Robinson, Lawson, and Johns had gone to India by way of America, instead of proceeding at once with the permission of the court of directors. This had all the character of a pretence to justify an oppressive measure, for the reasons had never been concealed, namely, that they considered obedience to the prohibitions issued under the charter, as framed at that time, to be inconsistent with their duty, as christians, in disseminating the gospel. Some correspondence ensued; but on the 12th of March, the secretary, in the name of the governor in council, issued an order for the three individuals mentioned to return to Europe by the fleet then under dispatch. Another order came from the police magistrate at Calcutta, on

the same day, requiring their appearance; and he insisted on Mr. Lawson's signing an engagement positively to embark. The shortness of the notice was pleaded, and the intention they had of making a respectful appeal to government on the subject. This, however, was unavailable, and on his hesitating to sign, he was instantly committed to prison under an escort of sepoys. After a few hours, however, on an application to the secretary from Dr. Marshman, he was released. The petition to government on behalf of Mr. Johns was ineffectual, who was required immediately to depart. He and Mrs. Johns, with their child, therefore left at once for Europe. Permission was obtained for Mr. Lawson to remain, it having been represented to the governor-general that it was important he should complete a fount of Chinese types which he had just begun. Mr. Robinson escaped by having previously gone on a mission to Java, but not without the threat that he should be sent home from that island. After the experience of so many years, the proofs of so much public usefulness, and the enjoyment of so much general protection, the conduct of government on this occasion will perhaps excite astonishment; but it can only be in forgetfulness of the Saviour's language—"Marvel not if *the world* hate you."

But the scene of *christian* persecution continued to be the place of spiritual prosperity. Calcutta and its vicinity blossomed like the garden of the Lord. Mr. Leonard reported that the fort was becoming a most pleasant place, without the shadow of opposition, with a congregation of about 120 attentive hearers. Thirty had already joined the church, and many more were

about to do so, from his Majesty's 24th regiment, of whom not an individual had given the slightest occasion of anxiety or pain. There were of boys 353, and girls 117; making a total of 470 on the school books.

Five native brethren were employed in Calcutta and the vicinity; all supported by different friends of the gospel there and in England. Sebukram's labours were very acceptable and useful; Bhagvat preached in several new places; Kaunta's scene of labour was at the jail, and its very populous neighbourhood. Neeloo, at the desire of several friends not in immediate connexion with the Serampore missionaries, had given up his secular employment at Calcutta, and was liberally supported by them in teaching their families, and in preaching at the houses of inquirers. He was zealous and well acquainted with the Scriptures. Manika was chiefly employed at Bhaliya-ghaut, one of the creeks of the Ganges, to which place many boats from the south-east parts of Bengal resorted for trade.

Carey, Marshman, and Ward had long deplored their inability to itinerate as missionaries, on account of their domestic labours in translating, printing, and the superintendence of the schools; but they resolved at length to employ a country-born brother, who, in conjunction with Mr. William Thomas, should go from village to village with the sacred word in hand. A friend presented them with a boat to be used in this service; and it was remarkable that the same boat once belonged to a decoit, or public robber, who employed it in the work of plunder, and at last suffered for his crimes. May not this remind us pleasingly of the prediction, "they shall beat their *swords* into *plough-*

shares, and their *spears* into *pruning-hooks;*" or of the declaration, "In that day there shall be upon the bells of the horses, *holiness to the Lord?*"

For six months the heart of Krishno had been set on an itineracy to the eastern part of Bengal, and having provided a temporary supply for Calcutta, he was sent thither with Gorachund. He accordingly proceeded to Silhet, within about a hundred leagues of the province of Yunnan, in China. Here he found a people without caste, and of good character for probity. He found, also, two European residents, who encouraged his efforts. In a short time he baptized seven persons, and resolved to settle at Pandora, a few miles nearer China than Silhet, where one of the European gentlemen built him a house and a school-room. It was determined to send two native brethren to strengthen his hands. These were Boodheesa and Pran-krishna.

At the request of the begum, or native princess, Mr. Chamberlain went, in May, to Sirdhana, an independent state to the north of Hindostan. His chief business was to superintend the education of the adopted son of the begum, which employed the morning; the rest of the day being devoted to the education of two scholars at home, and the translation of the Scriptures into the Hindee language. He had, also, two or three native schools for the instruction of children, and some facilities for preaching the gospel; but the station did not appear to be of a very important or promising description.

In the Mahratta country, much good was accomplished by a correspondent of the missionaries and a faithful coadjutor, who married a niece of Dr. Carey,

by instituting worship, opening a school, and distributing the Scriptures in the language.

On the second of March, Mr. and Mrs. Robinson left Calcutta for Java, accompanied by Charles Leonard. Dr. Marshman justly represents this circumstance as a remarkable triumph of grace over nature. Mr. Robinson's intention was to establish a school there; for which purpose, a lad was eagerly inquired after among the charity children. No one was to be found, among *forty* that offered, whose parents would allow them to venture to go to that "land of death." At last, Mr. Leonard said, "Take my son;" a boy of about thirteen years of age. He showed an instant willingness to obey, and in three days was on board the ship. On their arrival they took up their residence at Welkvreden. The soldiers having greatly welcomed them, Mr. Robinson soon began to preach in the cantonments, with every encouragement. Several were already pious, and he baptized six, of whom one had been accustomed to exhort at their meetings. Others followed from his Majesty's 59th regiment; one the barrack serjeant, and another the quarter-master serjeant of the company's European regiment. The officers made no objection to the public meetings. Mr. Robinson was well received by the governor, to whom he submitted his plans, which embraced the study of the Malay language, the Dutch, and the Javanese,—the latter with a view to translation; the institution of an English school for support, and preaching to the English soldiers. He felt, however, some discouragement, on being informed that it would be impossible to learn the Javanese without going into the interior.

The accounts from Mr. Chater, in Columbo, were pleasing. The governor and chief justice were friendly. There was an increasing school; and he had obtained permission to preach in English, as well as Cingalese, as soon as he acquired the language. He found that a previous knowledge of the Burman facilitated this object.

Painful events, however, still accompanied those of a gratifying description. In six days, five members of the Calcutta and Serampore church were removed by death, among whom was Mr. Rolt. Two others were useful itinerants, Krishna Dass and Deep Chund. Another young man was on the eve of being engaged in the ministry; his name was Feras or Ferrao.

Krishna Dass was an itinerant in Orissa, but a few months previously to his death, he left Balasore, the scene of his labours, and after lingering some time at Serampore, removed to his house near Calcutta, where he departed in the Lord. He had an understanding superior to many of his countrymen of the same rank. He was a genuine christian, a fervent and impressive preacher, and had a peculiar skill in exposing the follies of the different sects of Hindoos. During his affliction, he displayed much simplicity and tenderness of spirit; much fervour of devotion, and strength of adherence to the doctrines of the gospel, and earnestly exhorted all around him to cleave to the Lord with purpose of heart. He had not attained more than forty years of age.

Deep, or Dweep Chund was supported by Mr. Gordon of Calcutta, who employed him in missionary services in the jail and the neighbourhood. He was a

native of Pejiya in Jessore, and belonged to the writer caste. He died at twenty-eight. Kureem, in a conversation with Mr. Ward, related a circumstance respecting him, which was strongly illustrative of his character, and is worthy of remembrance. He accompanied him to one of the villages to preach. On their arrival, they found a Portuguese sitting at his door, with whom they conversed, offering to smoke out of his hookah. Astonished at this, he asked what they meant, as they were Bengalees. They said they were christians, and that they despised no man, as all were children of one Father. The Portuguese man, pleased with their frankness, and with finding christians among the natives, gave them his hookah, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in Bengalee, "Eternal salvation by the death of Christ," which drew numbers around them; and at the close of the hymn and of prayer, Deep Chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter! A brahmin amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Deep Chund, who received his blows without resistance. One, however, who was less patient, was provoked to use threatening language; when Deep Chund restrained

him by saying, "Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes." The Portuguese man at this was ready to take Deep Chund into his arms; and all appeared to be much struck with this new thing in the land,—men praying for their persecutors!

During his long-continued affliction, Deep Chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, he appeared to be eminently supported by his hope in Christ.

The president of the island of Amboyna having written to Dr. Carey to send some missionaries thither, stating that there were twenty thousand professing christians with places of worship and schools, but without a minister, he transmitted the request to the committee at home; but in the mean time was highly gratified by his third son's ready consecration of himself to that new field of christian operation. The government, in consequence of a representation from Mr. Martin, the resident, applied in December to the missionaries, for persons to superintend their schools. They were greatly distressed at having none prepared for the service, when Jabez Carey proposed himself. About eighteen months before, he had been articled to an attorney, but his apparent dislike of religion had extermely pained his venerable father. Six months afterwards, however, he became a converted person; and with the finest prospects before him in relation to the present life, Dr. Carey having received the promise

of the second judge of the supreme court to promote his interests, he thus voluntarily devoted himself to the self-denying work of the mission.

In connexion with this fact, the author cannot help relating one of the most impressive circumstances he ever witnessed. At the first annual meeting of the Society held in London, Mr. Fuller and Dr. Ryland preached in the Dutch Church, Austin Friars. In his discourse, the latter adverted to the happiness of Dr. Carey in having two of his sons, Felix and William, devoted to the mission; "but," said he, "there is a third who gives him pain, he is not yet turned to the Lord;"—then making a solemn and lengthened pause, during which tears flowed abundantly from his eyes, he exclaimed in a shrill and vociferous voice, which seemed to exhaust a whole soul of feeling, "Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey!" The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Two minutes, at least, of the most profound devotional feeling pervaded an assembly of perhaps two thousand persons. The result was striking. Among the first letters afterwards received, was the announcement of that conversion which had been so earnestly sought; nearly or quite synchronous with the season of fervent supplication.

The offer of Jabez Carey was accepted, and the government assigned him a passage in the *Streatham*, Indiaman, at their expense. His employer, Mr. Thomas, generously set him at liberty, and gave him the highest testimonials for diligence and ability. On the 26th of

January, 1814, he was set apart to the work, and proceeded at once from the chapel to the boat by which he was to join the ship. A very pleasing coincidence took place on this occasion. Felix Carey arrived from Burmah just previously to the commencement of the designation. Thus Dr. Carey, with two of his sons, Felix and William, united in laying hands on the third. "I trust," said the good father, "this will be a matter of everlasting praise. O praise the Lord with me, and let us exalt his name together! To me the Lord has been very, very gracious. I trust all my children love the Lord, and three out of four are actually engaged in the important work of publishing his gospel among the heathen; two of them in new countries."

The visit of Felix Carey arose out of the following circumstances. He had been sent for to Ava to vaccinate some of the younger branches of the royal family, where he was received with extraordinary honour. He had none of the vaccine virus, but a ship was engaged to send him to Bengal to procure it. The king had bestowed upon him a title of distinction; and soon after, he went down to Rangoon in what they termed a golden (that is, gilded) boat, with orders to proceed by ship to Calcutta, and return in five or six months. He had requested leave of the emperor to set up a printing press, which was granted; and he was required to make the capital his place of residence. Thus was the Burman mission fixed in the heart of the empire. Mr. and Mrs. Judson were at Rangoon, from which place Mr. Kerr had departed on account of ill health; and was transferred to Allahabad, situated between Patna and Agra, at the confluence of the

Ganges and Jumna. Kureem was appointed as his native assistant.

A plan was proposed by Mr. John Marshman, of reducing all the Indian founts susceptible of it, to a size small enough to admit of the whole Bible being brought into one volume of a thousand pages. The Bengalee Bible had hitherto extended to five volumes. By this means, it would become portable, and the expense of printing it exceedingly diminished. Mr. Lawson immediately caught the idea, and employed his distinguished skill in type-cutting upon this valuable suggestion. It involved the labour of several years; but he viewed it as furnishing a clue to the apparently extraordinary means by which he was brought to learn the art of punch-cutting.

The missionaries published, this year, another important and extended memoir of the translations, the general progress of which is thus summarily given by Dr. Carey:—"We are at this time engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. This week, we obtained a person to assist in the translation of the Scriptures into the Kassai language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman dominions. About a fortnight ago, we obtained help for the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, from the sea about five hundred miles; and Wuch then continues along the same shore, till it joins the Punjab. I believe we have now all the languages in that part, except that of Kutch, which I hope will soon

be within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers; besides these, I am not acquainted with any language on the continent of India, into which the word of God is not under translation."

At the public disputation of the students of the college of Fort William, before the Right Hon. Lord Minto, governor-general of Bengal, and visitor of the college, held on the 20th September, 1813, his lordship, after stating the recent literary labours of the Serampore missionaries, thus concludes:—

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other reverend members of the Serampore mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves."

The mission in India now comprehended ten stations in BENGAL; three in the northern part,—Goamalty or rather Malda, Dinagepore, and Silhet; five in the middle,—Berhampore, Cutwa, Vans-variya, Serampore, and Calcutta; two in the south-east,—Jessore and Chittagong. Krishno resided between Goamalty and

Malda, having been transferred thither from Silhet, as successor to De Cruz, recently recalled. He was aided by Manika, who had been a preacher for several years. Dinagepore was wholly dependent on the labours of Mr. Fernandez, who was the fruit of the early efforts at Mudnabatty. His church now consisted of twenty-nine members. Silhet was in an unpromising state. The few who professed christianity were much persecuted; and the place itself was disadvantageously situated, being generally almost inaccessible, excepting by a boat or an elephant. A Portuguese convert at Calcutta, however, John de Silva, wishing to revisit it, as his native place, went with Bhagvat, appointed to accompany him, to collect the disciples and endeavour to form a permanent settlement. It was at length, however, abandoned.

At Berhampore, three or four individuals belonging to the 24th regiment having professed religion at Calcutta, had been instrumental of considerable accessions from among their comrades, so that twenty-one had been added; and though the regiment had been removed to Nepaul, the station was not abandoned; but it was very small. Nor was Cutwa in itself of much importance; but its value was enhanced by the indefatigable itineracy of Kangalee, Kaunta, and other natives, to Lakrakoonda, and various parts of the country, as far as the district of Beerbhoom. At Vansveriya, about twenty miles from Serampore, Tarachund, while supporting himself as a writer, disseminated the gospel among a number of pupils, and others who were attracted to him by his superior knowledge and high

character. He was assisted by his brother Mut'hoora, who taught a school for his maintenance. It was in contemplation to form a separate church, with the latter as pastor, which would present the first specimen of a Hindoo church standing alone, with a pastor raised up from among themselves. Serampore and Calcutta were always regarded as one church. The former consisted of about sixty members; but the numbers fluctuated, in consequence of the continual dispersion of the native converts, to settle at itinerating stations. The sphere of action was enlarged in 1814, by an opportunity for preaching at Barrackpore, the country residence of the governor-general. An invitation was given by a few non-commissioned officers and their families, to institute weekly services, and the effort was attended with success. Calcutta presented the appearance of a field which the Lord had blessed, blooming in moral verdure, and branching forth as a tree in vegetative strength and glory. Besides continual labours with their results, in the city and neighbouring country, the fort and the jail were productive of spiritual fruit, and many of the soldiers became soldiers of the cross. "The labours of the native preachers," says Mr. Leonard, in a letter to Mr. Ward, "are indefatigable. It would take a whole day to do justice to a week's work of these men. Sebukram preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvat preaches at eleven, in and about the town; Neeloo at about ten; and Manik at six. The brethren Jahans, Cart'hano, and Petruse speak occasionally in other quarters of the

city. The first four brethren preach regularly, during the week, in forty-seven different houses; and are invited to many more, but their time does not admit of their accepting these invitations." He adds, further,—"To take a general view of Calcutta at the present day, and look back merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders. It is no novelty now, to see a Bible upon a European's table, or for a Hindoo or mussulman to read and admire that blessed book; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great." A pleasing fact is mentioned in the united correspondence of the missionaries at this period. "In the last year," say they, "the gospel had to appear in quite a new light, upon a peculiar occasion, melancholy in its nature. Certain Hindoos had committed a robbery in the mint to a very considerable amount. The evidence was so clear against them, that their condemnation and execution were inevitable. While confined in the cells previously to their execution, however, Kaunta, at the request of Mr. Gordon, visited them repeatedly, read to them the news of pardoning mercy through a crucified Redeemer, and occasionally prayed with them. By one or two of them this was deemed an act of love; they became attentive, and it is possible that the news of mercy may have reached their hearts, as it did that of the thief on the cross. On this, however, it is not ours to decide; but two of them requested Kaunta to attend them to execution, with which request he cheerfully complied. This was quite a novel spectacle to

the crowds of Hindoos who were present; and the conduct of a christian Hindoo thus attending a dying criminal with the anxious wish of saving his soul, contrasted with that of a brahmin attending a hapless mother to the funeral pile for the sake of securing her death, we have reason to hope was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the gospel; which number seems gradually increasing."

Among other baptisms at Serampore, in the summer of 1814, were those of Muhummud Seyd, a native of Bussorah, on the Euphrates, who was acquainted both with the Arabic and Persian languages; and Muhummud Bakur, a native of Shiraz, in Persia. The circumstances attending the latter were singular. He was born at Shiraz, where his mother still lived, and was about twenty-one years of age. At the age of twelve, he went to Bengal with his father, who died at Dacca. Being at Dacca in 1813, a gentleman conversed with him respecting the gospel, and spoke in opposition to Mahomet. At first, the young man was prejudiced against the truth, but in a short time perceived that he was wrong; and from reading the gospels, he became convinced of his errors. From Dacca he removed to Calcutta, where, becoming acquainted with Petruse, he was introduced to Mr. Carey. A short time after this, to avoid the persecution raised against him by his mussulman acquaintance, he went to Serampore, and remained two or three months under instruction. Having occasion to go to Calcutta, to recover a trifling sum owing to him, he was obliged to call at the house of a mussulman of property, who

treated him with great outward respect, but, in the tobacco which was prepared, gave him some intoxicating drug, by which he became completely insensible. In this state, they cut his clothes in pieces, and conveyed him on board a ship lying off Calcutta, then on the point of sailing to Muscat. After being on board some time, he recovered his senses, and found himself in the hold of this ship. He then attempted to come on deck, and complain to the pilot, that the captain was carrying him away without his consent; but he was beaten on the head, and in other parts of the body, in the most violent manner, the scars of which were visible on the day of his baptism. They also tied his hands and feet, and kept him in this state till the pilot had left the vessel, and they were out at sea; he was then brought on deck, and made to work in the ship, on a daily allowance of three biscuits and some water. He was three times tied up by the arms in the blazing sun, and ordered, under pain of worse tortures, to renounce Christ. He defied their threats, declaring that he was no longer a mussulman, but a christian. After they had sailed sixteen days, a violent storm came on, and continued some days, obliging them to put in at Goa. Here Bakur, in the darkness of the night, let himself down into a small boat, and got to land, where he prevailed on a Portuguese man to conceal him till the ship departed, which was seven days. He then had a passage given him to Bombay, by a European who wished to be instructed in Persian. From Bombay to Madras he obtained his passage by working on board a ship proceeding thither. At Madras, he happily heard of Mr. Loveless, who treated

him with the greatest kindness, and introduced him to the "Friend-in-need Society" at that place, which paid his passage to Calcutta, whence he hastened to Serampore, to communicate the joyful news of his deliverance from "so great a death." Subsequently, he proceeded to Digah, where the brethren had long been wishing for one who could speak the Hindostanee.

Mr. Eustace Carey, nephew of Dr. Carey, having been sent out by the Society, arrived about the beginning of August. He had been designated to the missionary service at a public meeting in the previous January, at Northampton; on which occasion, the Rev. Robert Hall delivered an address to him on the nature and importance of the undertaking, which was published, and appears among his works. After residing six months at Serampore, he was requested to continue there. The missionaries had been lately cheered by the restoration to church fellowship of three natives,—Bhyrub and Jugumohun, brahmins, and Punchanun, of the writer caste, after years of exclusion.

The district of Jessore, sixty miles east of Calcutta, was the sphere in which Mr. Thomas, residing at Chougacha, laboured, with the assistance of several natives. Some exclusions had been injurious, of late, to the church, but there were also encouraging circumstances. The gospel had been planted here, as we have seen, many years, and several had been sent forth as itinerants to other places. It appears from the journals of the native itinerants, that Manika-sha, in June and July, visited and preached at thirty-four places; that Nurottuma, in July, went to fourteen places, where all heard with the greatest pleasure; and

that Booddhi-sha, in July, visited thirty-four villages, where a number of people heard the word with joy, and some of them gave great hopes of their conversion. In the journals, are the names of eighty-two places; and this appears to be a fair specimen of the usual labours of these three itinerants.

Mr. De Bruyn had been now labouring nearly two years at Chittagong. This was, comparatively, an insignificant station, and the increase small; nevertheless, people frequently resorted to De Bruyn for instruction; among whom the Mugs and even Mug priests solicited those parts of the Scripture which were printed in the Burman language. He one day received information that the Mug rajah of Rossahn had thrown his idols into the fire.

The stations in HINDOSTAN were Patna, Digah, Allahabad, Agra, and Sirdhana. The first of these was the sphere of Mr. Thomson's very diligent labours; but the result, hitherto, had not been great. Still the Scriptures, in various languages, had been received with gladness. The brethren Moore and Rowe occupied Digah; but with no recent additions. Vrindavuna had required the exercise of church discipline, which was discouraging to inquirers; but it had produced the desired fruit of repentance. Their efforts in the English language appeared to be beneficial. A small church had been constituted at Allahabad, to which were added two Hindoos. In 1814, Mr. Mackintosh proceeded to Agra to assist Mr. Peacock. Diligent in studying the language, they were sufficiently advanced to converse with the heathen; and Mrs. Mackintosh was assiduous in reading the Scriptures to the poor native

women. Mr. Chamberlain had devoted his energies to Sirdhana, two hundred miles north-east from Agra, during the last two years. Although more especially devoted to the family of the begum, yet he neglected not every practicable means of diffusing the knowledge of the gospel. He had instituted three schools; and represents the neighbourhood as a fine field for action in favourable circumstances.

Of stations in other provinces of India, Carapeit Aratoon occupied Surat, the chief city of the province of Guzerat. During the two years of his residence, various opportunities had arisen of proclaiming the gospel among different nations. His comparative ignorance of the Mahratta, the Gujuratee, and the Kurkuna, had, however, been a great obstruction; yet he held continual and useful conversations with Jews, fire and river worshippers, Hindoos, mussulmans, Roman catholics, English soldiers, Armenians, and others. Ram Mohun had lately been sent to Nagpore, the capital of a part of the Mahratta dominions, where some prospect appeared of forming a small church. John Peter had laboured diligently in Orissa for many years, where evangelical light was gradually dispelling the darkness of superstition and heathenism.

In the Burman empire, Mr. and Mrs. Judson had fixed their residence at Rangoon, and were assiduously preparing for future efforts. Felix Carey had been securing a footing at Ava, and obtained permission for a printing press.

Four islands had become more or less scenes of missionary exertion. The 22nd regiment was still in the Isle of France, and the brethren Forder and Blatch,

with some others, persevered in their christian zeal. Mr. Chater was at Columbo, had nearly finished a grammar of the Cingalese, and was able to preach in Portuguese, through which language he had access to a large body of people. He and his wife were engaged in the instruction of youth, and thus contributed toward the expenses of the mission. Mr. Robinson continued his efforts in Java; but the removal of the regiment from which he obtained the greatest part of his European auditory, had precluded many additions to the church; and the cession of the island to the Dutch had nearly annihilated his school, by diminishing the wish of the inhabitants to learn English. He preached, however, in the Malay church twice a-week, where people of all ranks attended. The arrival of Mr. and Mrs. Trowt at Batavia on the 16th of September, 1814, was hailed as an auspicious event. They were sent out by the Society. Jabez Carey had undertaken the charge of the native schools, to the amount of forty-two, at Amboyna, a small island on the south-west coast of Ceram, in the eastern seas, captured from the Dutch in 1810. The government of Amboyna comprises several islands, situated almost all within sight of each other, the inhabitants of which are partly christians and partly mahometans, who live in distinct villages. These villages are governed by hereditary chiefs, as the inhabitants of Europe were not many hundred years ago; that is, the people are fixed to the village in which they happen to be born; and the males are liable to be called to work for the sovereign, that is, the honourable company. The mahometans have the Koran and other religious books in manuscript in the Arabic character,

and they make use of this character in all their transactions. The christians have the Bible and other books printed in the Malay language, with the Roman character, and they make use of this character only in all their transactions. Every christian village has a church, in which the congregation, not only on Sundays, but once or twice in the week, assemble. The government maintains, in every christian village, a schoolmaster. This person was formerly appointed upon the recommendation of the clergy only, who were responsible for his conduct and qualifications, as he is not only charged with the education of the children, but has to perform all the duties of a minister to the church, except administering the sacrament, and performing the ceremonies of marriage and baptism; for which purposes a regular clergyman would formerly make, from time to time, a tour to the different islands, and visit the churches on them.

The town of Amboyna is inhabited by christians, mahometans, and Chinese, who are considered as burghers, and have their respective captains and officers. They enjoy full liberty in the exercise of their respective religions.

In the various stations, of which there were ten in Bengal, ten among other nations on continental India, and four on the islands, twelve missionaries had been sent from Europe; including those who were Europeans by birth, there were twenty-four; and comprehending those raised up in India, descendants of Europeans and others who conversed in English, there were thirty-seven; and if to these be added the natives who desired to assist in the work of the Lord, the

aggregate number was sixty-three. They preached in ten languages, and were preparing the Scriptures in many more, as most of them were acquainted with two, and some with three or four.

Of the number of churches exceeding twenty members, there were eight in the mission; of the smaller churches thirteen. The missionaries thus express themselves with regard to their means and expenditure. "If we take into consideration the whole sum now expended in the three departments of the mission already enumerated, missionary stations, translations, and schools, it will somewhat exceed £14,000 sterling annually. At the largeness of this sum you will cease to wonder, when you consider that by it in the last year, fifty-three missionaries of various nations were supported with their families, nineteen translations of the Scriptures carried forward, six thousand volumes printed, together with nearly twenty thousand copies of the Gospels, and twenty-five thousand smaller books, and above a thousand children of various nations instructed in useful knowledge. We say fifty-three missionaries, instead of sixty-three; for there are no less than ten who devote themselves to the work of God, without terming themselves missionaries, or receiving the least support; but whose worth you will easily appreciate, when we point to our friends Fernandez, Moxon, Leonard, &c., and the pastors of our churches in the various regiments. Of these £14,000, £7000 arise from the personal labour of the various missionary and other brethren throughout India, £1000 are subscribed in India to the Benevolent Institution, and in general, £1000 voted us annually

for the translations by the corresponding committee, at the express direction of the parent society in England. Thus we receive £9000 of this sum in India, and the other £5000 from you and the friends of religion with you in Britain, America, &c., including the sums remitted for both missions and translations."

Whilst affairs were thus proceeding in the east, the period approached when the question of the renewal of the charter of the East India company was to be determined at home; and the friends of christianity became naturally solicitous for the insertion of a clause to authorise the peaceable dissemination of the gospel in India. In February and March, 1813, Mr. Fuller renewed his visits to London to promote this object; and in company with two or three distinguished friends of the cause, obtained repeated interviews with several persons of rank, and members of his majesty's government. Petitions were also presented to the legislature from the general body of dissenters, and other friends to the mission, signed by more than fifty thousand persons. Among others, a very important meeting was held at the London Tavern, when the Right Hon. Lord Gambier was in the chair, and persons of most of the religious denominations consented to act together as a committee, and prepare petitions. An interesting document on the state of India was issued by that committee, in which the following statement is given.*

"Although the exemplary conduct of those mission-

* Being connected with this association, the author fortunately preserved a copy or two of this paper, which may, probably, have otherwise entirely disappeared as an ephemeral circular.

aries who were settled at Serampore, conciliated, at an early period, the favour of the local British government, and the extent of their acquirements in oriental literature, with the striking utility of their labours in that line, procured for them, but in a more restricted way, the toleration of the succeeding governments; yet it has clearly appeared that there was no disposition to allow of an increase of their numbers, which was originally small, and had been reduced by death. For it has happened that persons sent from England, by the way of America, to reinforce their numbers, have been obliged by the government to quit the country. In no case, however, even where it has been thought proper to employ the strong hand of power in expelling such persons from India, has there, it is believed, been the slightest impeachment of the propriety of their conduct, or the purity of their intentions; or any proof produced to show that evil had ensued, or was likely to ensue, from their labours.

"It ought not to be omitted, in this brief view of the state of religion in India, that christianity has been liable to this peculiar discouragement, that without any formal law having been passed on the subject, native converts to christianity have, in practice, been generally excluded from official situations under the government of the East India company; even from those situations which are freely bestowed on mahommedans and Hindoos."

The circumstances called into action the powerful pen of Robert Hall, who wrote an address to the public on the subject of the renewal of the charter. After stating that for want of a provision tolerating

missionaries, they had been under the necessity of going to India by the circuitous route of America, besides meeting with considerable obstructions in their attempts to settle, he adds, "it must surely be considered as an extraordinary fact, that in a country under the government of a people professing christianity, *that* religion should be the only one that is discountenanced and discouraged."

In urging the claims of the friends of religion, he says, "All that is desired on this occasion is simply that the word of God may be permitted to have free course. Whether it is consistent with sound policy for the British government to employ any part of its resources in aid of the cause of christianity in India, is a question it is not necessary to discuss, while its friends confine their views to a simple toleration, and request merely that its teachers may not be harassed or impeded in their attempts to communicate instruction to the natives. Before such a liberty can be withheld, the principles of toleration must be abandoned; nor will it be practicable to withhold it, without exciting a sanguinary persecution, while men are to be found who will eagerly embrace the crown of martyrdom, rather than relinquish the performance of what appears to them a high and awful duty. And what a spectacle will it exhibit, for a christian government to employ force in the support of idolatry, and the suppression of the true religion!"

Mr. Hall pleaded, with equal earnestness and propriety, that "every individual of the immense population subjected to our sway, has claims on our justice and benevolence, which we cannot with impunity

neglect. The wants and sufferings of every individual utter a voice which goes to the heart of humanity. In return for their allegiance, we owe them protection and instruction, together with every effort to ameliorate their condition and improve their character. It is but fair to acknowledge that we have not been wholly insensible to these claims, and that the extension of our power has been hitherto highly beneficial. But why, in the series of improvements, has christianity been neglected? Why has the communication of the greatest good we have to bestow, been hitherto fettered and restrained; and while every modification of idolatry, not excepting the bloody and obscene orgies of Juggernaut, have received support, has every attempt to instruct the natives in the things which belong to their peace, been suppressed or discountenanced? It will surely appear surprising to posterity, that a nation glorying in the purity of its faith as one of its highest distinctions, should suffer its transactions in the east to be characterised by the spirit of infidelity, as though they imagined the foundations of empire could only be laid in apostacy and impiety; at a moment too, when Europe, convulsed to its centre, beholds these frantic nations swept with the besom of destruction."

The efforts of Mr. Fuller, Mr. Hall, and the friends of religious liberty, were at length successful, so far as to obtain, in the act which passed in 1813, "for continuing in the East India Company, for a farther term, the possession of the British territories in India," the insertion of four clauses relating to "persons desirous of going to India, for the purpose of promoting the religious and moral improvement of the natives,"

beneficial in their results, though not such as to preclude absolutely the oppressions of a resolved infidelity and despotism.*

On the 22nd of June, 1814, the church of Christ, but especially the baptist denomination, experienced a great affliction in the lamented death of SUTCLIFF. The feeling of personal attachment subsisting between him, Dr. Ryland, and Mr. Fuller, proved, as such a sympathy of souls has ever proved, in the history of the church, conducive to the greatest good; for it seems to be a general law, both of matter and mind, that union is strength. In illustration of this sentiment, the following instances may be appropriately adduced. The strong affection which subsisted between Moses and Joshua, between David and Jonathan, between Zerubbabel and Joshua, the high-priest, among the ancients; between Peter and James and John, among the apostles; between Paul and Timothy and Titus, in the

* The following is a brief official abstract of clauses 33, 34, 35, 36:—"If the court of directors think fit to refuse the applications for permission made in behalf of such persons, they are to transmit the applications to the board of commissioners, who, if they see no valid objection to granting the permission, may authorize the said persons to proceed to any of the company's principal settlements, provided with a certificate of sanction from the directors. The court of directors, however, may make representation concerning such persons to the board of commissioners; and those persons, on arriving in the East Indies, are to be subject to the regulations of the local governments. Further, the governments in India may declare the certificates and licences of such persons to be void, if they shall appear, by their conduct, to have forfeited their claims to protection."

primitive church; between Luther and Melancthon, among the nonconformists. Paul, in addressing the church at Rome, writes, "Mark them which cause divisions and offences;" and in harmony with the purpose of that admonition, we may say, observe those who, by their patient spirit, as well as by their intelligent combination, have ever promoted the cause of religion, more especially that of christian missions.

Mr. Sutcliff was born of pious parents, near Halifax, in Yorkshire, on the 9th of August, 1752; became a member of the church at Hebden Bridge, under the pastoral care of the Rev. John Fawcett, May 28th, 1769; entered as a student at the academy in Bristol, in January, 1772, then superintended by the Revds. Hugh and Caleb Evans; and in July, 1775, was ordained as pastor of the church at Olney, Buckinghamshire, where he continued till his death, which occurred in the sixty-second year of his age.

Sutcliff was the very personification of fatherly kindness. His manners bespoke extreme gentleness of disposition; his voice was full of soft modulations; his eye beamed with benignity; he at once gained attention, and conciliated esteem. The amenities of a natural disposition the most affectionate that could be, were perfected by the influence of religion, which, in its sincerity of principle and unobtrusiveness of character, has been seldom, if ever surpassed. His was not, however, a feminine softness, bordering on imbecility, for he possessed much decision and holy fortitude. Still it was the might of patience and perseverance, rather than the energy of action. He would counsel, but not control; carrying caution and

prudence to the utmost. In the exercise of sound judgment, he was probably not excelled by any of his coadjutors. Mr. Fuller was accustomed to say, that when he received a packet from India, which confused him by the variety of its contents, he rode over to Olney to lay them before Sutcliff, who would unravel and explain all with perfect ease; determining what it would be best to suppress, and what to publish. He was not only considerate in all his movements, but would frequently soften down and conciliate those to whom Mr. Fuller's sternness had given some offence. Had a painter sketched him in an emblematical picture. he might have represented wisdom surrounded by the graces.

To his other excellent qualities of the head and the heart, were added a portion of humour. One specimen may be given in illustration. Mr. Fuller had written to ask him whether they should summon a meeting of the committee on a particular occasion; to which he answered,—"Call a committee meeting! No: the matter is self-evident. If you do call one, appoint some proper place on the turnpike road, at such a milestone; fix the hour and minute; let us meet, and set our horses' heads together, pass a vote, and part again in two minutes."

Mr. Fuller says of him,—he possessed the three cardinal virtues, *integrity*, *benevolence*, and *prudence*, in no ordinary degree. He further states, with great truth, that he particularly excelled in *practical judgment*, and that his talents were less splendid than useful. "I have heard him," says he, "sigh under troubles; but never remember to have seen him weep but for

joy, or from sympathy. On his reading or hearing the communications from the east, containing accounts of the success of the gospel, the tears would flow freely from his eyes. * * * There was a gentleness in his reproofs that distinguished them. He would rather put the question for consideration than make a direct attack upon a principle or practice. I have heard him repeat Mr. Henry's note on Prov. xxv. 15, with approbation. We say, 'Hard words break no bones; but it seems that soft ones do.' A flint may be broken on a cushion, when no impression could be made on it upon an unyielding substance. A young man who came to be under his care, discovering a considerable portion of self-sufficiency, he gave him a book to read on self-knowledge. He is said never to have hastily formed his friendships and acquaintances, and, therefore, rarely had reason to repent of his connexions; while every year's continued intimacy drew them nearer to him; so that he seldom lost his friends; but his friends have lost him!"

The last words soon became applicable to him who wrote them; so that Fuller and Sutcliff, who were "lovely and pleasant in their lives," were in their deaths scarcely divided.

ANDREW FULLER was born at Wicken, in Cambridgeshire, Feb. 6th, 1754. His father was a farmer. He received the rudiments of education in the free school at Soham. Subsequently, in 1770, he joined the baptist church assembling there; was called to the work of the ministry in January, 1774; and became pastor of the same church in May, 1775. The year following, his acquaintance with Ryland and Sutcliff

commenced. In October, 1783, he was set apart to the pastoral office over the church at Kettering. In 1792, at the formation of the Baptist Missionary Society, he became secretary, and continued to the close of his career, the 7th of May, 1815, those severe labours and eminent services for which he has been so justly celebrated. His unabating exertions to the last are sufficiently indicated in a brief letter addressed to Mr. Burls, whose name ought to be for ever associated with these missionary annals, as having rendered essential aid to the undertaking; whose house was the metropolitan home of its leading promoters; and who, after having for many years managed its details in London, became treasurer to the Society.

"*Kettering, May* 11, 1814.

"I have much journeying before me; first, to Olney and Bedford, next week; then to the association, at Leicester, in Whitsun week; then into Essex, on June the 6th, where I must be at a missionary meeting of that county, at Bocking, on June the 8th, and collect what I can between that and our London annual meeting, which I suppose is on Wednesday, the 22nd of June; then I must return, and be at Kettering by the 26th, which is our Lord's supper day. Then I must set off, and be out all July, in the north of England; viz., the first Sabbath at Liverpool, second at Manchester, third at Leeds, fourth at Newcastle, and fifth at Hull. May the Lord strengthen me for these labours!

"Affectionately yours,

"A. F."

Fuller was a kind of oak of the forest,—sturdy, unbending, athletic, both in body and mind. His general aspect and manner were forbidding; and throughout life he was rather dominant than attractive.* His perceptions were clear; his conduct decided. He was a man of whom advice would naturally be asked in the ordinary affairs of life; but especially so on great occasions. The value of his

* The author had an early and very striking specimen of the contrast of character between Fuller and Sutcliff, which, from its personal connexion with himself, he has felt some hesitation in recording; but his scruples have been overcome by the consideration of its being so exceedingly illustrative of the eminent individuals in question. Having been engaged in a double lecture with Mr. Fuller, at Walgrave, the ministers were taking their places at dinner afterwards, when it was usual for those who had preached to sit at the top of the table. Being then very young, and somewhat overawed by the seniors present, this position was timidly declined. Mr. Fuller knitted his brows, and said, in a manner no one would wish to tempt a second time, "Come, Sir, I like every man to take his proper place; what do you hesitate for?" At the end of the repast, Mr. Sutcliff, with a gentle tap on the shoulder, whispered, "I want to speak to you." We accordingly retired; when, in his softest manner, he said, "My dear young brother Cox, I see that my brother Fuller has somewhat hurt your mind," It was admitted. "Well," said he "don't be disconcerted or discouraged. It is his manner; he does not mean anything unkind; he really loves you. My brother Fuller sometimes serves me just the same: he speaks, on a sudden, perhaps very harshly; but I know him, and let it pass; and he will soon be as confiding and affectionate as ever." Here were the men;—*Fuller* severe, prone to *command*, little disposed to make even proper allowances, yet capable of strong attachment; *Sutcliff*, kind, peaceful, humble, generous-hearted, and wise.

opinions would never fail to compensate for the repulsiveness of his manner; and yet that repulsiveness was exceedingly ameliorated in the free intercourse of friendship; when, indeed, he would sometimes appear to have changed his nature, exhibiting extreme sensibility and softness. The author has repeatedly seen him melted down into kindness, so that he could be as gentle as a lamb; but whenever truth required it, his unyielding integrity uniting with the harsher elements of his spirit, made him bold as a lion.

He had not, like Carey, to use a favourite phrase of his own, a *turn* for languages; but, notwithstanding the deficiencies of his education, he applied to them with some success, so as to be able to understand the Greek Testament, and form a good idea of the merits of a criticism; but he was not attracted by the study, and had he even possessed leisure, probably would never have pursued it to any great extent. Yet he had a mind and a heart to appreciate the literary efforts of others; entering into their design with much acuteness and discrimination.

He was less qualified for the missionary field than for the missionary cabinet. He seemed to be made for the niche he occupied. His forte was to maintain important points by deliberate inquiry and discussion, and he gained support to the mission no less by the celebrity of his name than by the force of his appeals. He was slow in coming to a conclusion, chiefly because judgment rather than imagination or passion predominated; nor, till he had frequently revised his thoughts, did he sufficiently feel his competency to give an opinion, or undertake a course of action; but having once decided,

he was the most immoveable of men. Give him time and space, he was an admirable controversialist; but he was not *ready* as a reasoner, and therefore would not have been able, with the best advantage, to encounter the dexterous evasions and extemporaneous plausibilities of the more learned or witty of the oriental disputants. The author was present at a vehement discussion between him and Robert Hall. The latter, with his characteristic acuteness and volubility fairly perplexed, and not a little displeased his antagonist. Fuller's replies were slowly conceived, as well as slowly uttered; and stood little chance before the never ceasing torrent of powerful reasoning, or confusing eloquence, rapid words, and pungent satire, of his friend. He was at length compelled, in his own emphatic manner, to exclaim,—"Well, brother Hall, I cannot answer you off-hand; but put it down on paper and I will meet you."

Fuller was an extraordinary preacher; plain, practical, judicious, full of rich scriptural illustrations; in manner slow and solemn. The influence which he acquired by his talents in the pulpit, and by his clear illustrations of divine truth through the press, fitted him to take a lead in the conduct of the mission. He was exactly adapted to remove objections, to afford lucid statements, to urge the important claims of the object upon a yet inactive community, to raise contributions at home, and to give counsel abroad. He was just the man to direct the minds of a committee to appreciate and examine candidates for foreign labour, to take a comprehensive view of what might be accomplished, and to plead the cause, when needful, before friends and foes. Having

once embarked and taken the helm, he was ever at his post, watchful, firm, and persevering, at all seasons; joyous, but never careless, when skies were bright; fearless amidst storms. As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honour to admiring generations.

PART II.

FROM THE DEATH OF MR. FULLER TO THE YEAR 1837.

CHAPTER I.

HISTORY OF THE PROCEEDINGS OF THE COMMITTEE AFTER THE DEATH OF MR. FULLER, AND OF THE DISCUSSIONS WITH THE MISSIONARIES IN INDIA, WHICH TERMINATED IN AN AGREEMENT TO ACT SEPARATELY.

THE question respecting the future conduct of the mission necessarily occupied the thoughts of its principal friends, immediately upon the removal of the secretary. He had been its first officer, its best advocate, its main pillar, during upwards of twenty-two years; his personal character and public exertions had gathered round it a sympathy which, as respected the christian world of all denominations, might be justly characterised as universal, and which at once heightened the celebrity of his name, and widened the sphere of its own moral influence. England, Scotland, America, India mourned. Death had abstracted from the church of Christ on earth a man whose mighty energies were exactly fitted to sustain a great cause in the struggles of its infancy and early years. His own

denomination, in particular, had suffered what seemed an irreparable loss; and the inquiry, "What can be done," was again and again reiterated, when the committee assembled at Northampton, on the 10th and 11th of October, 1815.

In the interval between the decease of Mr. Fuller and the time of this meeting, Dr. Ryland had acceded to the request of the committee who met at Luton, in May, to discharge the duties of the secretary, *ad interim*; the period being thus limited, from the general conviction that his numerous avocations and increasing infirmities would preclude his permanent and sole occupation of the office.

It was to be expected that diversity of opinion should prevail with regard to the choice of a successor to Mr. Fuller. In ordinary circumstances, it was likely to exist; but the eminence of the individual to be followed, increased the difficulty. Still farther, his own views were known by many who concurred in them; while others were either ignorant of his wishes, or averse to his plan. On the first assembling of the committee on the evening of the 10th, much conversation arose of a desultory kind; but the universal feeling of the necessity of seeking Divine direction in that critical emergency, determined the appointment of a special meeting for prayer at an early hour of the ensuing morning.

It had occurred to some of the leading members of the committee, who were very apprehensive that the divided state of opinion would be productive of mischief, that if the Rev. JAMES HINTON, of Oxford, could be induced to supply the vacancy, at least for a time,

it might tend to prevent contention; and this suggestion was made to him privately. He was not strong in health, his pastoral duties were onerous, and his time was much occupied with a school. Adverting to these circumstances in a conversation with the author, as they paced the streets of Northampton, he said that notwithstanding these obstacles, his love to the mission would impel him, were it the unanimous desire of his brethren, to accept of the proposal as a temporary arrangement. In the general committee, accordingly, after Dr. Ryland was appointed to the secretaryship for the year ensuing, he moved Mr. Hinton's appointment as joint-secretary, which was voted unanimously, and with strong feelings of mutual congratulation. It was also resolved, on the same occasion, that the general meetings of the Society be held in future in various parts of the kingdom, at such places in succession as should be fixed by the committee at each annual meeting.

Mr. Hinton possessed qualifications for the office assigned him of a high order. He was extremely courteous and conciliating; attractive in the social circle, and popular as a preacher. He possessed a considerable variety of talents; and they were such as led one often to fancy him treading on the verge of genius, without actually entering that elevated region of intellectual grandeur. Were we in search of one word that should, more accurately than any other, designate his mental endowments, we should call him a *clever* man. His devoted attachment to the mission had been long evinced, and he had displayed much active zeal in its service. With the single exception of Robert Hall, he was probably on the whole the most

eminent individual upon the committee at the time. "He did not accept this office," as his son and biographer remarks, "for the sake of honour. He intended to apply himself to its labours; and he knew that he would both add oppressively to his existing duties, and require many sacrifices of personal interest. But he loved the cause too well to stand by and see it sink, while any thing was possible for him to do. He was most sedulously attentive to the interests of the Society at home and abroad. He addressed himself particularly to the existing evils of its internal state, and laboured most assiduously to cherish unity of spirit, and maintain unity of action, amidst multiplied diversities of opinion and collisions of interest. With this view, he entered on a very extensive home correspondence; in order that, being in possession of the wishes of all, he might the more effectually devise measures in which all should unite, or soothe the feelings which could not be indulged."

The next annual meeting was held at Birmingham on the 9th, 10th, and 11th of October, 1816. It was there resolved that the committee should choose a sub-committee of nine, to be selected from the different vicinities in which the general committee resided; and they were appointed to meet in December and March. It was also resolved that the general committee should consider the propriety of forming a corresponding one in India. This was the suggestion of a committee convened in January, in London, consisting of Messrs. Burls, Cox, Hughes, Ivimey, Newman, and Hinton, upon a question whether the three senior brethren at Serampore were empowered to give *orders*

on behalf of the Society in India, if their *requests* should be in any case insufficient. A long and important document was laid before the committee at Birmingham, consisting of a letter from Mr. Ward, dated March, 1816; but written avowedly in the name of the other two brethren at Serampore. In this paper it was stated that, being sensible of the uncertainty of life, and, at the same time, of the great importance and necessity of providing for the future carrying on of the mission station at Serampore, and securing the immense property in land and moveables there, they had agreed upon certain "principles of the last importance to the preservation of the cause." Among these, the proprietorship of the Society was recognised; but as the plan had not been fully matured, it was to be hereafter revised, and sent to the Society for their approval and ratification.

Subsequently, a letter arrived with the signatures of Carey, Marshman, and Ward, dated April 2, 1816, in which they advised the Society "to take upon themselves the direction and support of the missionaries sent out from Britain; and proposed to support from their own funds, as long as they should possess the means, the native and Asiatic brethren which should be raised up there."

The sub-committee met at Oxford, Dec. 31, 1816, when this proposal was acceded to, and Carey, Marshman, and Ward, constituted a corresponding committee, to assist the committee at home. It was also determined, upon the recommendation of a professional gentleman from Calcutta,—Mr. Thomas, son of the Rev. T. Thomas of Peckham,—that the Society's

property in India should be vested in trustees, partly resident there, and partly in England; and the names of eight individuals were selected, who might become trustees, subject to the approval of the general committee, and be summoned to consider the revised plan, whenever it should arrive.

The next general meeting was convened at Oxford, September 30, and October 1, 1817; but the expected communication on this subject had not then arrived. It was, however, a meeting which led to an official change of importance. Mr. Hinton resigned his office of co-secretary, assuring the committee that with undiminished attachment to the cause, he found the retention of office incompatible with his other duties, and with his health. This was followed by a proposal that the Rev. JOHN DYER of Reading should become assistant secretary to Dr. Ryland for the ensuing year, —a proposal to which he at once acceded.

At a meeting of the committee, at Salisbury, in the month of March, 1818, the brethren Roberts, of Bristol, and Potts, of Birmingham, were appointed to visit Holland, as a deputation from the Society, for the purpose of endeavouring to procure full liberty of conscience, and security of residence, for the missionaries in Java. This mission was promptly and successfully fulfilled.

About the end of May, a long letter, dated September 4, 1817, arrived from Serampore, on the subject of the property accumulated there, which the committee had been so anxious to settle upon a basis of mutual satisfaction, by the suggestion already referred to, not, however, actually adopted, respecting the appointment

of trustees. It appeared, from this communication, that the proposal to invest the premises at Serampore in the hands of trustees nominated by the Society, was deemed to be indicative of a distrustful and unfriendly spirit, and in itself unjustifiable. The property, though devoted to the cause of God, was said never to have been given to the Society; and to prevent future misapprehension, the missionaries executed a legal instrument to exclude persons belonging to the Baptist Missionary Society from any title to the property or administration of the premises, unless elected as trustees, by the Serampore missionaries themselves. The words are very express and exclusive,—"The said premises shall be for ever attached to the Baptist Mission at Serampore, and be for ever held in trust by William Carey, Joshua Marshman, and William Ward, and such persons, and such only, as they shall hereafter appoint or associate with themselves in the trust; in trust for propagating the gospel in India, agreeably to the original design and institution of the said Baptist Missionary Society; and that the rents, dues, net proceeds, and revenues, arising from the said premises, shall be for ever applied to this object, and to no other whatever, at the will, and under the exclusive direction of the said William Carey, Joshua Marshman, and William Ward, and their successors lawfully appointed by them to the trust. And they further hereby declare, that it is their will, design, meaning and intention, that no other person or persons, either in England or in India, belonging to the said Baptist Missionary Society for propagating the gospel among the heathen, shall have the least right or title to the property or the

administration of the said premises, unless lawfully appointed thereto by them as trustees for that purpose." This was accompanied by an "explanatory declaration," made at the mission house, Serampore, on the 26th of September, 1817.

The letter in question, was presented to a committee held in London after the annual meeting, in June; present,—Ryland, Newman, Dyer, Burls, Saffery, Winterbotham, Ivimey, Cox, Coles, Edmonds, T. Thomas, Hughes, Kinghorn, and Jos. Hall, who were "filled with astonishment and concern." The reason of this surprising and distrustful communication, as Dr. Carey and Dr. Marshman afterwards intimated, was the alarm they had felt at the proceedings of the sub-committee at Oxford, from which they inferred, assuredly without any ground, that a spirit of domination had arisen, threatening their comfort and usefulness.

In extreme perplexity, the committee meeting resolved, that it was desirable that one of their members should go to India, for the purpose of personal communication with the missionaries; but at another meeting, in August, the proposal was relinquished. The reason assigned was, that some circumstances had arisen which were presumed to render such a measure unnecessary. The author well recollects that Mr. Dyer had been fixed upon to undertake this voyage: it is to be regretted that the idea was so promptly abandoned. The object was conciliation, and a thorough understanding for the future. Jealousies had sprung up which it was scarcely possible to allay by mere correspondence; and, it was becoming every day more and more evident, were tending to produce alienation. The fine flowing feeling

of unlimited confidence and love, was materially checked by the death of Mr. Fuller; the missionaries already began to fill their minds with suspicions respecting the new committee, that "knew not Joseph." It cannot, therefore be questioned, that the free and friendly communications which would have ensued upon a visit of the assistant secretary, would have been productive of beneficial consequences. Whether, as we more than half suspect, it might have prevented the vehement bickerings which afterwards led to so much exasperation, cannot now be determined; but in the incipient state of the controversy, Mr. Dyer's judgment, piety, and urbanity, must have been as oil upon the troubled waters. Personal intercourse might have effected, what seemed afterwards impossible, namely, the conviction in their minds, that the proposal of eight trustees in England for the property, was not dictated by a want of confidence in their principles, but by a supposed necessity of fulfilling a public duty, to provide by this, as they thought at the time, the best means of securing the property at Serampore to its proper claimants and uses.

Instead of a visit, however, a letter, dated June 26, 1818, was transmitted, declarative of entire reliance on the wisdom and integrity of their missionaries; but assuring them, in substance, that as the question was not one of personal but public right, the committee felt unable to concur in their measures, and thus surrender the interests of the Society. At a larger committee meeting, held at Birmingham, on the 20th of August, several resolutions were passed confirmatory of these views; and a circular letter was addressed to the friends

of the Society, an extract from which, will evince the spirit which animated the committee.

"It is a fact with which you must be well acquainted, that, for many years past, our three senior brethren, Carey, Marshman, and Ward, have been enabled, by the blessing of Divine providence upon their labours, not only to support themselves and their families, but to expend large sums in the promotion of the gospel around them. So strictly have they acted upon the generous principle laid down by them at the formation of their family union in 1799, that though their receipts, as individuals, have far exceeded in amount the contributions for the mission which had been sent from this country, their families have derived no pecuniary advantage from this income. All has been devoted to the cause which they have felt to be dear to them as life itself.

"A considerable part of the funds derived from the personal labours of the missionaries already mentioned, has been employed in the purchase and enlargement of the premises at Serampore on which they reside; and as these brethren, the youngest of whom is now forty-nine years of age, begin to anticipate a period in which they must rest from their labours, they have been extremely desirous to devise the best plan of securing these valuable premises, so that they may be permanently devoted to the purpose for which the Society was formed,—viz., the propagation of the gospel among the heathen.

"On this subject, a correspondence has been carried on for some time past, between the Serampore brethren and the committee at home, in the course of which it

appeared that some misunderstanding had existed. Not that the grcat principle that the premises were sacredly devoted to the cause of God, was ever called in question. This was always most fully recognised on both sides; the only ground of difference respected the best means of securing this end. This point, however, has been very fully considered by the committee assembled in this place, yesterday and to-day; and we are happy to state, that the greatest harmony of sentiment prevailed, and a line of conduct unanimously adopted, which, we trust, will prove perfectly agreeable to all parties."

The annual meeting of the Society was convened at Bristol, September 23 and 24, 1818. This was earlier than usual; and marked as a special but justifiable deviation, probably, on account of the desirableness of communicating more fully, and as extensively as possible, information respecting the painful discussions that had arisen.

At this time, the necessity of associating with Dr. Ryland, a secretary wholly devoted to the service of the mission, was resolved, and Mr. Dyer was chosen to that office. A few months afterwards, measures were adopted to remove the seat of the mission to the metropolis. Circumstances plainly indicated the propriety of this proceeding, though it had been resisted by the original promoters of the mission, partly from a natural attachment to the almost consecrated place of its origin, and partly from the jealous sensitiveness of Mr Fuller on the subject of London management.

In January, 1819, a meeting of the metropolitan friends of the mission, was convened at Devonshire

Square, to form an auxiliary society. This, however, after some discussion, was not deemed expedient; but, instead of it, a committee of five were chosen, to correspond with Dr. Ryland on the subject. The names were those of Newman, Cox, Ivimey, Gutteridge, and Shaw. Dr. Ryland suggested, in reply to a communication from these gentlemen, that the next committee should be held in London, and a few friends meet them as a deputation. On the 30th of March, such a meeting was accordingly held, and proposals were adopted respecting an alteration in the management of the Society, which were to be submitted to a general meeting at Cambridge on the sixth of October. The main recommendation was, that a central committee of seventeen, besides the treasurer and secretaries, should be formed out of the general committee, who should meet monthly in London, and of whom twelve should be resident in London, and five in the country.

Mr. Ward arrived in England in May. He had left Serampore in the previous December, and was not, therefore, cognisant of the letter from the committee, which reached Serampore a month after his departure. His diplomatic functions were rather implied and understood than formally authenticated. In fact, the avowed objects of his visiting Europe were, the restoration of his health, and the obtaining of pecuniary aid for the college at Serampore. Notwithstanding certain misgivings on the subject, the committee recommended the liberal attention of the British public to the college. He collected, accordingly, in England, £2,600, which was invested in government securities.

The arrangements which had been made with a view to the final adjustment of the disputes with the missionaries, were by no means satisfactory to Mr. Ward. The committee, therefore, solicitous of bringing the affair to a friendly decision, had repeated conferences with him; and having embodied their views in a series of resolutions, dated December 31, 1819, which re-affirmed more explicitly the sentiments previously adopted, Mr. Ward intimated his own concurrence, without pledging his brethren at Serampore. In these resolutions, it was declared, "that the property at Serampore belongs, clearly and unequivocally, to the Society in England, and that it has hitherto been held by the resident missionaries, as trustees for the Society. It is perfectly well known, that on this ground the late revered secretary of the mission, Mr. Fuller, rested his powerful appeals to the British public, and that on the same basis have been principally founded the several applications made at various times, to the British legislature, to his Majesty's ministers, and to the East India Company. The committee cannot, therefore, but feel, that, were they to consent to the alienation of the property from the Society, they would violate the confidence reposed in them by the public, and be guilty of a gross dereliction of their duty."

In addition, it was proposed, with a view of securing the appropriation of the Serampore premises to their original object, that all the trusts should be consolidated into one; the existing trustees to unite others with themselves, resident in England. All thought of interference with the *management* of the property at

Serampore, was again disclaimed, as well as any sinister purpose which had been suspected in sending out new missionaries.

Dr. Ryland addressed a letter to Dr. Carey and Dr. Marshman, in January, 1820, in which he stated Mr. Ward's concurrence in the resolutions that had been adopted, the perfect unanimity of the committee, and his hope that they would now be convinced that their suspicions of any unfriendly desire to risk the injury of their domestic comforts were groundless; assuring them that the only anxiety was to preserve their honour and their consistency, and to promote the glory of God. At the same time, as it afterwards appeared, they had adopted what were termed "Articles of Union," at Serampore, but in reality a declaration of independence, with the reservation that if their union should be reduced to one, who neglected to choose two others, or to write to the Society with that view, for three years and six months, the union should be regarded as dissolved; that to preserve the unity of the baptist mission, the publication of the intelligence respecting their stations should be committed to the Society; and that the members of the Union, and the Baptist Missionary Society in England, should ever co-operate as brethren in planting and extending the gospel in India. This communication was handed to the committee by Mr. Ward. At a special general meeting, April 25, 1821, it was resolved, after a full discussion, to forward a letter of remonstrance and explanation to Serampore.

The last interview with Mr. Ward took place March 16, 1821, when, after much conversation, particularly

on some parts of the letter of April, he appeared to be satisfied with the explanation given, and said, that the independence he claimed for Serampore was not the being a distinct society, but such a connexion as would secure affectionate co-operation, without interference or control; in which the committee acquiesced.

The answer of the Serampore missionaries to the letter of Dr. Ryland, dated March 11, 1821, contained resolutions which they had adopted July 14, 1820; but which were not transmitted till that period. This document was satisfactory. They reiterated the declaration in the Articles of Union, January 14, 1820, and in their public statement of the 20th, that they purchased the premises at Serampore, with the view of their being perpetually applied to the cause of God in India; and to prevent their becoming private property in their own families, or their being sold by their successors, declared them, in the title deeds, to be purchased in trust for the Society, while, to secure the occupation of them to themselves, and those whom they might choose as their successors, they appointed themselves and certain others trustees; and renewed the assurance that it was their original intention and present wish, that the right of *property* in them should remain for ever vested in the Society. They expressed a doubt whether they could legally alter the deeds on which the three houses were separately purchased; but if they found, upon consulting counsel in India, it was practicable, they would at once select, and associate in trust with themselves, some of the committee at home; so as to secure the right of property to the Society, and the right of

occupation and management to the brethren of the Serampore union. This was signed by Carey, Marshman, and John Marshman. It only remained, therefore, that such alterations should be made in the deeds, as would render them unexceptionable; by the property being secured, and the appropriation or use of it definitely fixed. With this expectation, it was to have been hoped that the unquiet elements would have subsided, and peace, harmony, and a confiding co-operation ensue. It was otherwise; subsequent letters showed, that while they never carried into execution the proposal to settle the property on a firm and unexceptionable basis, they continued to cherish dissatisfaction with the proceedings of the committee. The lull in the tempest was of short duration; and perhaps strict justice would decide, that at home they were too vehemently, and in too unqualified terms, charged with ambition and cupidity; while the missionaries too severely reflected on the committee as influenced by a spirit of distrust and domination. As a mitigating circumstance, it must be allowed that the sentiments of the body in either case, were not perfectly expressive of those of every individual member; at least as to the degree of disapprobation.

During these proceedings a new source of anxiety had arisen. The senior and junior brethren were not agreed; the former imagining that the latter came to them from the Society in somewhat of an assuming spirit, which issued in what they deemed an unwarranted degree of insubordination; the latter thought that the conduct of the seniors was often severe and oppressive. Mutual complaints ensued; but the committee adopted

certain resolutions on the 25th of January, 1820, which they regarded as likely to heal the differences between the senior missionaries at Serampore, and the junior missionaries who were associated at Calcutta. Dr. Carey afterwards wrote to Dr. Ryland, "it will afford you pleasure to hear that a termination has been put to the disputes between us and our younger brethren."

In August, 1822, Mr. John Marshman arrived in England, as the accredited representative of the Serampore Union. He submitted to the committee, in writing, his views of the nature of the connexion which might be in future considered as subsisting between the Society at home and the missionaries at Serampore; and after frequent conferences, several resolutions were agreed to as the basis of future relationship. The funds originated by the Serampore missionaries, and contributed to their objects, were to be under their exclusive management and control, with an understanding that a portion of the funds for translations be appropriated to the translations conducted by the missionaries of the Society at other stations, in languages distinct from those in which the Serampore missionaries were engaged. The Society was not to interfere with the appointment of successors to the Union at Serampore; and the bonds of union between the Society and the Serampore missionaries were to be,—"1st. In the circumstance of the Serampore missionaries being affiliated to the Society from which they spring. 2nd. In active and affectionate co-operation, in regular correspondence, in suggestions for the promotion of the cause, and in mutual assistance when necessary. 3rd. In confiding the collections for the

institutions connected with Serampore, to the members of the committtee, and to their auxiliaries in the country, according to the plan hitherto pursued. 4th. In the Baptist Missionary Society embodying in its annual report the missionary proceedings of their brethren at Serampore, so that the view of all missionary exertions in connexion with the Society, be annually laid before the public in an undivided form. 5th. In the freehold property at Serampore being vested in the Society, and ultimately reverting to them for the purposes of the mission, in the event of these purposes ceasing to be carried into execution by the missionaries for the time being at Serampore."

Mr. John Marshman introduced to the notice of the committee the pecuniary necessities of the college; but as the committee were never consulted on its institution, and could not regard the literary department as coming within the scope of a missionary undertaking, he solicited aid on its behalf as a nursery for native missionaries. In order to conciliate their brethren, and comply with their wishes as far as possible, the committee agreed to defray, to the utmost of their power, whatever expenses might be incurred in the preparation of pious natives for the christian ministry. Six months afterwards, he applied for pecuniary aid towards the stations which the Serampore brethren had taken upon themselves, but which, from the absording demands of the college, they were unable to sustain. The committee, however, determined to take such part of the said stations and missionaries on themselves, as they were able, on being furnished with a specification of them; but without

waiting for a formal reply, they at once voted £1000, and subsequently transmitted similar sums and other unsolicited contributions.

At this crisis of the negociations, the Society suffered a severe loss by the death of the Rev. JOHN SAFFERY, of Salisbury, who had manifested the deepest interest in the mission nearly from its commencement, and had never ceased to render his valuable aid in advocating its claims. He was a native of Hythe, and originally united as a member with the church at Portsea, under the care of the Rev. Joseph Horsey. Soon after being called to the ministry, he was invited to settle at Salisbury, and continued as pastor of the church during a period of thirty-five years, amidst growing usefulness and the undiminished attachment of the people of his charge. The proximate cause of his death was an accident by which he was thrown out of a gig, while travelling to collect for the mission in Dorsetshire. He afterwards repaired to Bath, under the advice of a physician; and though evidently in a state of progressive debility, he continued to exert himself for the mission by making applications to its opulent inhabitants and visitors for its support. As life advanced to its termination, he suffered much pain; but his agonies were endured with the utmost patience. His mind was stayed on God, and he left the world, in the midst of his sorrowing friends and family, with heavenly composure of spirit. He was a plain but powerful advocate of the mission in the pulpit, but still more so in those private appeals by which he induced many to afford their assistance who were before ignorant or averse from its claims. As a member of the committee, his counsels were

highly estimated, being the dictate of a judicious mind and a deeply interested heart. He died on the 9th of March, 1825.

Within less than three months after Mr. Saffery's decease, the Society was deprived of a still more important individual,—its early, steady, and distinguished friend, Dr. RYLAND. His growing infirmities had for a considerable time furnished but too evident indications of the approach of an event which could not be anticipated without painful emotions by those with whom he had been so long and so harmoniously associated. His death was felt to be the removal of one of those important links that bound Europe and Asia together in christian fellowship and missionary co-operation, which would require much time, much effort, and much prayer, to replace. In this, however, as in every other instance, the providence of God evidently favoured the mission, both by prolonging his valuable life after the decease of Sutcliff and Fuller, and by qualifying others for carrying on its operations.

Dr. Ryland descended from a family distinguished through several generations for their piety. He was born on the 29th of January, 1753, at Warwick, where his father exercised his ministry several years, till he removed to Northampton. He was celebrated for genius and ministerial energy. In 1786, he resigned the pastorship of the church to his son, who had been for some time associated with him, and who not unfrequently exhibited similar peculiarities of mind. At about fourteen years of age, he made a profession of religion; became co-pastor with his father in 1781; and five years afterwards sole pastor. On the death

of Dr. Caleb Evans, pastor of the church in Broadmead, and president of the baptist academy at Bristol, he was invited to become his successor, and removed to that situation in 1793,—the year after he had united with Carey, Fuller, and Sutcliff, in the formation of the Baptist Missionary Society. From this period to the last hour of life, he took a prominent part in its concerns; even more so, in general, than after his appointment as secretary, on account of his then advancing years. He was identified with every movement; and notwithstanding his various engagements, undertook the task of copying most of the letters he received from India, to be transmitted from time to time to Mr. Fuller and Mr. Sutcliff, for their perusal. These still remain in possession of the Society, as monuments of his untiring zeal in the cause; accompanied by marginal notes, indicative of his opinions on particular facts or persons.

His last illness began in December, 1824. He preached to his young people on the evening of the first Sabbath of the ensuing January, and but little afterwards; his strength gradually declining, till on the 25th of May, at the age of seventy-two, at the close of about fifty-five years of public service, and amidst the universal love of those who knew him, his own frequently expressed desire was fulfilled, "that the Lord would grant him an easy and gentle dismission into his heavenly kingdom."

When the decease of Dr. Ryland was officially announced to the committee, the following record was entered on their minutes. It contains a correct and most appropriate delineation of his useful influence in

connexion with the Society. "Resolved, That the committee, while recording their unfeigned sorrow for the loss they have sustained, by the removal of their late beloved and revered friend and coadjutor, desire also to bless God for the part he was so long permitted to take in the affairs of this institution, which, in a great degree, may be said to have originated in his faith and zeal. They gratefully remember that he intimately shared in all the difficulties and anxieties of the undertaking, from its very commencement; proved its consistent, affectionate, and successful advocate to his dying day; and, since the decease of the venerable Fuller, has materially promoted its interests in the arduous and responsible post of secretary to the Society. They reflect with pleasing interest on the missionaries who, under his paternal instructions, have been trained for honourable service abroad; and on the greater number of ministering brethren, who, taught by his holy example to feel for the general interests of the Saviour's kingdom, have become the zealous and efficient supporters of the cause at home. But while, by all these considerations, they are reminded of the greatness of their loss, they desire to exercise unshaken faith in Him who raised up their departed friend and his first associates in the work, for the continued supply of those gifts and graces which are necessary to carry forward those operations so happily begun."

Dr. Marshman came to England in June, 1826. The reason of his voyage he states to have been that the brethren at Serampore, not having received a

second thousand pounds for the stations, according to a request they had preferred, in acknowledging the former remittance, nor any intimation on the subject, he returned to Europe, under the advice of Dr. Carey, "to lay open to the friends of religion in Britain the state of their missionary affairs, and the prospects opening before them of extending their operations with advantage to the cause, if due aid were obtained." This aid it was proposed to secure either through the committee, or through friends who might "fully approve of attempting to evangelise India by means of Asiatic and native labourers." On the 11th of July, he met the committee, and found, by a letter then read, which had been sent to Serampore the preceding October, that another thousand pounds had been voted in aid of the stations. With this letter he was dissatisfied, and thought it would disconcert and agitate his aged friend Dr. Carey. This apprehension was founded on the request it contained, with, as he regarded it, an implied threat of discontinuing the supply, were it not conceded, that an account should be given of the expenditure of the money. This request proceeded from no personal feelings of distrust, but from a consideration thus expressed: "In order to meet inquiry, and justify the confidence reposed in us by the body of our subscribers, we feel ourselves compelled to entreat that an account may be rendered of the application of the sums voted for your disposal, from the funds for general purposes."

At a second meeting with Dr. Marshman, August 3, 1826, he proposed that a tenth of the whole income

of the Society for general purposes, should be granted annually to the Serampore Union. This was conceded on the condition that regular information be given of the mode in which the money so voted should be expended. A few months afterwards, Dr. Marshman desired to meet the committee again; the members of which were accordingly convened on the 11th of October. He then intimated that the stations connected with Serampore had exceeded the former estimate of £1,200 by nearly £300; and it would consequently require a sixth part of what was given for the general purposes of the mission. This demand occasioned some hesitation; and it was determined to call together the whole general committee, which was fixed for March 15, 1827. When they assembled, a paper was read, called a "confidential statement," which had been circulated by Dr. Marshman, representing that £1400 annually would be insufficient to supply the stations; and that £1000 more than this would be required, should he take out with him two Europeans, as he intended, and should six young men now engaged in preparatory studies be employed. If the committee felt themselves incompetent to provide this amount, he suggested that they should take what part they chose, and leave the rest to be furnished by those who felt a peculiar interest in Serampore operations.

A letter had been received from Dr. Carey and John Marshman, before they heard of the grant of a tenth, stating that they had placed upon the funds of the Society four of the stations hitherto supplied by Serampore. This was disapproved by Dr. Marshman,

who requested the committee to adhere to his proposals. After much consideration, it was at length agreed that "the Society should take upon itself to provide for the whole of the stations connected with Serampore, by which the friends there would be relieved, and their union with the Society at home perpetuated." It was also resolved, "that for the management of the out stations now to be connected with the Society, the whole of our missionary brethren in Calcutta, Serampore, and other stations in Bengal, be requested to act as a corresponding committee; and that it would highly gratify this committee for Dr. Carey to act as president of such corresponding committee."

On the following morning, these proposals were refused by Dr. Marshman, who assigned two reasons: "first, that the distance between Serampore and Calcutta was such as not to allow of a committee to meet so often as the case would require; and secondly, that the ideas entertained by the missionaries at these two stations, on the subjects which would come under discussion, differed so widely as to render their combination most undesirable." This statement was received with profound and universal regret.

As it appeared to the committee that Dr. Marshman's principal objection to the resolutions arose from the proposal to associate the Calcutta missionaries with those at Serampore in the management, it was suggested, on the part of the committee, that the direction might be left in the hands of Drs. Carey and Marshman, during their lives, it being left to the

Society to nominate their successors; and such was the anxiety to prevent a separation, that at the close of the day, it was unanimously resolved to appoint a sub-committee of seven, with the chairman and secretary, to confer with Dr. Marshman the next morning, "with a view to devise some plan, if possible, which may preserve perfect union and co-operation between the Serampore friends and the committee."

The sub-committee consisted of Mr. Gutteridge (the chairman); the Rev. Dr. Cox, of Hackney; the Rev. Messrs. Anderson, of Edinburgh; Edmonds, of Cambridge; Hinton, of Reading; Hoby, of Weymouth; Roberts, of Bristol; Mr. Hanson, and the secretary.

The result of the conference with the sub-committee was, that nothing remained, after Dr. Marshman had declared it to be impossible to transfer the stations, but to refer this to the general committee. It was immediately felt that the union between the Society and the Serampore brethren was dissolved; and in a private circular the matter was stated very clearly in the following words,—"The fact is precisely this: deeply sensible of their own responsibility for the proper disposal of public contributions, the committee could not feel themselves justified in appropriating their funds to the maintenance of stations beyond their control, and wholly under the superintendence of a college, the council of which is wholly an irresponsible body, and which is in part only a missionary establishment; especially as any grant of money would not preclude a further application from our brethren, in their separate capacity as a distinct and independent

body, to that very public who had previously contributed."

The agreement for a separation was thus publicly announced :—

"*Fen Court, March* 23, 1827.

"Several years ago, it was officially announced, that as the missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the gospel, by funds which they had themselves originated, a material change had resulted in relation to the Society from which they sprang; in consequence of which, the brethren of that station acted independently in the management of their concerns.

"Subsequent experience has shown that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been seriously considered in a special meeting of the committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that the Society at home, and the missionaries at Serampore, should be publicly understood to constitute two distinct and independent missionary bodies.

"Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's kingdom, and only desire that their respective efforts

may be so conducted, as that the blessing of God may rest upon them.

"*Signed*

"On behalf of the Baptist Missionary Society, "JOHN DYER.	"On behalf of the Serampore brethren, "JOSHUA MARSHMAN."

The preceding details will show that the true cause of the separation between the Society and the missionaries at Serampore was the refusal of Dr. Marshman, acting on behalf of the latter, to render accounts of the distribution of monies, and his tenacity in retaining the stations under their separate control, in connexion with the irresponsible body constituting the College Council. Surely it is a correct principle, from which they, in this instance, departed, that those who originate and continue to contribute to the support of missionary stations, should not only be informed of the objects to which their pecuniary supplies are appropriated, but should also possess a proportionate share of influence, either directly or indirectly, through an acknowledged agency; and that agents, that is, in this case, missionaries, primarily sent out by the funds of the christian public, are not entitled to act independently while deriving support from the parent institution. The committee, therefore, had no alternative but to yield to the painful necessity of separation.

CHAPTER II.

PROGRESS OF THE MISSION IN INDIA, FROM 1815 TO 1827.

During the years 1815, 1816, and 1817, upwards of four hundred were introduced into the churches in India. Adding these to previous accessions, the number of baptized individuals of different nations in seventeen years amounted to nearly twelve hundred. These were diffused through small communities of christian fellowship; churches indeed in their essential character, though many of them were insignificant in magnitude; but presenting scenes of attractive verdure in the moral wilderness.—"Let no man, then, glory in men; let no flesh glory in His presence; let him that glorieth, glory in the Lord alone. But it is no part of this duty to be blind to what the Lord hath done for his cause, particularly when it bears an aspect towards future blessings; for 'all his works are perfect.' Thus, his continuing his word here; his blessing it so far that more than 1000 of various nations have come forward openly to profess his name; his sending it forth into no less than twenty-five different places in India and the isles, in most of which some degree of fruit has already appeared; his raising up gifts suited to the country, (though so much beneath those found in the churches at home,) in such a degree that twenty of

these stations should spring as it were out of nothing, being formed by those called in India, who, a few years ago, were all unknown to his church; his opening the way for schools to be established, which convey not merely the elements of learning, but ideas which may enable the mind to judge between truth and falsehood, and to burst those adamantine fetters in which it has been so long held; together with his blessing them in such a manner already, that throughout the whole mission, there are scarcely less than 10,000 children of every description, brought, in some way or other, under instruction, and this hitherto done chiefly by means furnished on the spot; surely when we consider what aspect all this bears towards a future harvest of enlightened converts,—of gifts that may spread light and knowledge to the utmost boundary of India, we cannot but feel grateful. But if we also turn to the translations, which already lay open the path of Divine knowledge to so many millions; and glance at those in preparation, which will open the way to nearly every nation from China to the borders of Persia,—nations that, with the Indian Isles, can scarcely include a less number than two hundred millions, besides the hundred and fifty millions China is allowed by all to contain, and with these a full half of mankind, the whole will surely furnish matter for gratitude and encouragement."*

The missionary staff was strengthened, in April, 1815, by the arrival of Mr. WILLIAM YATES. He had been a student at Bristol, and was publicly designated

* Marshman.

to the service of the mission, at Leicester, on the 31st of August, 1814. An application having been made at that time to the directors of the East India Company for permitting him to proceed to India, it was peremptorily refused, notwithstanding some provisions, in a recent act of parliament, of a favourable nature; but an appeal to his majesty's government was at once successful; and he left England in the *Earl Moira*, belonging to Captain Kemp, a member of the church at Serampore, who generously gave him a free passage. Being invited to assist in the station at Serampore, he immediately began to apply himself to the Sungskrit and Bengalee languages, in order to prepare for the important work of translation. He had already made considerable progress in classical literature, while a student at Bristol; and Dr. Carey expressly requested his aid, alleging that he preferred him to any other as his coadjutor. The association was reciprocally pleasing. Mr. Yates thus expressed himself a few months afterwards,—"It affords me the greatest pleasure of an earthly kind that I can enjoy, that I am enabled to please him (Dr. Carey) in what I do."

In the month of August, Manika died suddenly, at Goamalty. Krishna succeeded to his labours in this vicinity; and in a letter addressed to Mr. Skinner, of Bristol, gives a lively description of some of his excursions.—"The writing of Shree-Krishna-Pala: you will know my supplicating letter. Through the love of God, the grace of the Lord Jesus Christ, and the gift of the Holy Spirit, we are all well: you will be informed of this. More particularly: at the festival held at

Sadoolla-poora, I read the fifteenth chapter of the 1st Corinthians, and explained it in order. But the brahmins disputed about the doctrine of the resurrection; and asked, 'Are our shasters, then, false?' To this I answered, 'Oh, brahmins, hear this comparison: the corn which you sow is not quickened, except it die; and that seed which is sown, the same springs up: how then can you imagine, that, after eighty lacks of transmigration, you will be again born in the human shape; and that during these births you will be jackals, dogs, &c. How can this be? Therefore your own observation devours your shasters. The doctrine of the resurrection is not found amongst you; but now it is for the first time made known; and the resurrection through our Lord Jesus Christ is now published through the four quarters of the world. If you believe in the death and resurrection of the Lord Jesus Christ, you will obtain salvation; but if you do not, in no other way, in no other refuge, can salvation be obtained. This which I have told you is the true method of redemption.' Before many other people I proclaimed the doctrine of the death of Christ, and gave away many tracts and books.

"Secondly. At the festival of the new moon in Jishta,* at Rama-kela, about ten thousand people were assembled. I proclaimed in the midst of them the news of the death of the Lord Jesus, and gave away books; but being fatigued, I sat down under a very large tree, where many people came and inquired what the books were, which I was giving away. I said,

* Part of May, and part of June.

'Oh, brethren, permit me to quote a verse which is current amongst you—

The vedas, the sages, the sects, the law books,
Are all full of contradictions—
The way of the Great One, that must be followed.

Therefore, brethren, who is this Great One? Amongst you there are three sects—the Shaktas, the Shivyas, and the Vishnuvus; but in these three sects, not a person is to be found, of boundless truth, compassion, and mercy. Yet, in our Lord Jesus Christ, these three qualities are complete; he is the Great One; and therefore I confess him, and despising caste, family, and honour, him I follow. He who believes in him shall inherit everlasting life; but he who believes not must endure everlasting misery.' After I had said these words, some persons objected; but the mussulmans defended me. Others said, 'His words are right; for without perfect truth, compassion, and mercy, no one can be a Saviour.' But I cannot, in a letter, write every thing. I have written this for your information. This: date, 21st June."

On the 11th of January, 1816, Messrs. Lawson and Eustace Carey were set apart to the pastoral office in Calcutta. After the laying on of hands by the three elder pastors, Dr. Carey addressed them on their solemn undertaking, and Dr. Marshman counselled the church.

In September, Mr. and Mrs. Randall arrived from England in the *Moira*, accompanied by several missionaries belonging to other societies. This fellowship by the way seemed to be prognostic of their subsequent union of heart amidst diversity of operations.

On the 1st of the ensuing February, Mr. and Mrs. Penney arrived; the former having been trained to the Lancasterian system, was sent by the Society to take charge of the Benevolent Institution.

Mr. J. W. Ricketts, secretary to the English resident at Amboyna, and afterwards to the Bible Society, converted under the ministry of Jabez Carey, considering it his duty to return to Bengal and exert himself for the salvation of his countrymen, went to Moorshudabad, the ancient metropolis of Bengal, opened a native school, and engaged in useful conversation with the natives. His plan was to pay weekly visits to Berhampore. He found some encouragement, but was at length compelled by ill health to retire to Serampore; and as nearly all the members of the church had removed, the station was discontinued. As a compensation, the station at Dacca was renewed by Mr. Leonard's assiduity in watching over the schools.

About eight miles from Serampore, Tarachund was diligently and successfully employed in missionary labours at Gundulpara. He had gathered around him a number of intelligent young men, of whom some were brahmins, who eagerly sought instruction, and continually held long conversations with him at appointed meetings. On these occasions, they often sung hymns which he had composed. He also wrote several pamphlets recommending the gospel; one of which the missionaries mention as containing a candid and judicious examination of the chief parts of Hindooism. They employed him further in translating some practical works, such as Baxter's Call, into Bengalee. On one occasion, he wrote in the following

strain to Mr. Ward, which may afford a specimen of happy combination in him of ardent piety and oriental imagination: — "The Lord's garden is filled with singing birds, which sing so joyfully the praises of the God of the spring, that the hearts of the hearers are charmed. On this and the last Lord's day, a boy, of the weaver caste, sung hymns to Christ with us in the presence of his father, who seemed pleased, and listened to the word of God with attention. The same boy, with several others, inwardly renounced idolatry. Their conduct, both in my presence and absence, makes me thankful unto the Lord, who works wonderfully among the heathen."

About eight miles north-west of Calcutta, and ten north-east of Serampore, was the military station of Dum Dum. A neat place of worship was erected; some European preached every week, and, at the request of Hale, Kymer, and Flatman, who were stationed there, Ram Mohun preached in Bengalee and Hindee. Success attended this effort; and in the course of 1817, nine were baptized, six natives and three English soldiers in the artillery, and added to the little church, then amounting to fourteen members.

Seventeen evangelical labourers from Europe, including three pious clergymen, were at that time devoting themselves to the important district of Serampore, Calcutta, and its neighbourhood. Of the baptist denomination, Carey, Marshman, Ward, Randall, and Pearce, were at Serampore; Lawson, E. Carey, Yates, and Penney, were at Calcutta. These missionaries, and the agents of the London Missionary Society and the Church Missionary Society, lived in perfect harmony.

Party feelings appeared to melt away beneath the genial glow of christian sentiment. A similar result has since been frequently observed; arising, probably, in part from the subduing effect of distance from home upon most minds, and in part from an increased impression of the difficulties attendant upon the propagation of the gospel in the dark regions of a wide-spread heathenism.

At the distant and somewhat desolate station of Agra, Mr. Peacock mentioned a happy change that had rewarded his assiduity, in a family brought out of popery into the kingdom of Christ. His general prospects, however, were far from flattering, and he had no aid from itinerants, though he frequently repaired to the ghauts to speak to the people. In April, 1816, he left this situation to take charge of the school connected with the Benevolent Institution at Calcutta. Mr. Chamberlain early succeeded him; thus returning to his labours in that vicinity.

The instructions of Mr. Moore, at Digah, in the 66th regiment, were highly estimated by them, and very useful. The three pastors, Widderburn, Nicholas, and Archer, expressed their sense of his paternal care and successful efforts, in an affectionate letter to him, dated from the Grass Tabernacle, Dinapore, &c. Twelve appear to have been made converts by his ministry. He speaks with great satisfaction of the aid afforded him by Mr. and Mrs. Chamberlain; the latter assisted in the school. The 24th, 14th, 66th, and for a short period the 87th, regiments were successively with them. In the three former, churches were formed. The appearances, both among natives, and

a considerable number of persons whose mothers were natives, belonging to the regiments that had been there, and non-commissioned officers in native battalions, and also among Europeans, were of the most gratifying description.

At Guya, or Gayah, about sixty miles south-west of Patna, comprising a district of ten miles in length, and one in breadth, Mr. Fowles resided on his own estate, which, as a native of India, he was entitled to hold. He spoke almost every day to the natives and others, in his own bungalow, and visited several surrounding villages, to make known the word of life. Many appeared to be convinced of their errors, and were much impressed by the gospel. He was afterwards assisted by Rughro, a native reader.

De Bruyn zealously persevered in his work at Chittagong, till being removed by death, he was succeeded by Reveilo. In March, 1816, he says that there were seven whom he should have baptized, had they not been deterred by the rich Mugs, who threatened to cut them in pieces, and then bribe the native judge, on whom they knew well how to calculate, to screen them. Khasso relates that the word was every where received with joy, and that one of the head priests at Hurbang declared his belief in the Scriptures, and cut down the trees that he had formerly worshipped, to make seats for the people to sit upon and hear the preaching of the gospel. The converted Mugs talked freely with their countrymen; and several of them had obtained a small boat to go from village to village to carry the tidings of salvation. Many unconverted Mugs of their own accord visited the christian Mugs upon the

mountains, to inquire after the new way. De Bruyn, one day, after addressing about three hundred at a market, heard them saying, as they retired, "we believe all this;" and on another occasion, "if we do not become christians, our grandchildren will." By the month of June, 1816, he had baptized thirty-three Mugs.

The system of itinerating was conducted at Cutwa upon a large scale. Fourteen natives were employed; some to preach, and others to read and distribute the Scriptures. Their journals, which were regularly transmitted to Serampore, displayed their persevering diligence. In addition to his various modes of instruction, Mr. Carey set up a weaver's shop, to teach the art of weaving to the children of native christians,—an excellent device to attach civilisation to the train of christianity. In the autumn of 1817, Mr. Hart was sent to aid him in his labours, and more especially, to be prepared by him for the occupancy of a separate station.

The efforts of Mr. Thomas in Jessore, in connexion with the labours of several native brethren, were attended with a Divine blessing, though the general progress of christianity was not rapid. Pleasing instances occurred of the happy deaths of converted natives, who evinced the stability of their christian character amidst the final triumphs of their faith. Mr. Thomas found it at length expedient to move from Chougacha, which was only a small village, to Saheb-gunj, the central town of the district, where he met with success, and gathered round him four native itinerants.

About a hundred miles to the east, at Dacca, a

native, Ram Prisaud, was usefully occupied. A flourishing school was established for the instruction of indigent children bearing the christian name; five others were opened in the Bengalee language; and one for teaching the Persian, which was chiefly filled with Mahometan youth. Two Jews were converted, and publicly professed christianity; and several villages visited, consisting of Roman catholic Hindoos. The priests, however, successfully opposed the establishment of schools for scriptural instruction.

A letter was addressed to Mr. Eustace Carey, by Alexander Wedderburn, dated January 5, 1816, which furnishes pleasing evidence of the state of religion in the army churches of the 66th and 18th regiments. They were accustomed to assemble in the quarter-master-serjeant's tent of the latter. Eighteen were in communion, and many attended their worship. "We have joined in communion with the 24th once, and should nothing prevent, intend assembling with them for that purpose next Lord's day. We receive the ordinance in the open air, with the heavens for a canopy, and surrounded on all sides with a waste howling wilderness. Thus administered, it has a peculiarly solemn tendency; here it is that we are led to feel the preciousness of a Saviour, and to bear the troubles of this life with patience and fortitude, counting them as nothing, so that we may win Christ, and be found in him. Yes: Jesus is to us, as the prophet expresses it, 'a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.' We have to lament the fall of some; of three

of these we have no hope, fearing they never were partakers of divine grace; others, we trust, will be restored. Two hopeful young men of the artillery are in communion with us, who joined the church at Digah, before we left Dinapore. Thus the Lord is accomplishing his will, and we are led to say, great and wonderful are his ways."

In Amboyna, Jabez Carey was appointed second member of the College of Justice; an office which he said he could scarcely decline; but as little was to be done, it would be no impediment to the discharge of his more important duties.

In March, 1817, the island was delivered over to the Dutch government, who, however, accepted Mr. Carey's services, allowing him to retain both his situations of superintendent of schools, and member of the College of Justice. He wrote to his father that he had saved a thousand Spanish dollars to be returned to the mission; and, with laudable disinterestedness, declared that as long as he had health and strength, he was resolved never to cease working for his own support, persuaded that this was the duty of a minister whenever it was practicable.

At the moment when the mission in Java appeared to be strengthened by the arrival of a young man of great promise, Thomas Trowt, his career was suddenly arrested by the hand of death. He was a native of Kingsbridge, in Devon; but having removed to Plymouth, where his intellectual endowments, as well as his religious character, attracted attention, he joined the church in How's Lane, then under the pastoral care of Mr. Dyer. He took a deep interest in the

welfare of the church, and chiefly through his efforts, a Sunday school of considerable extent was established; but at length, after much self-examination and fervent prayer, he devoted himself to the mission, and was accepted as a probationer in October, 1812. In August, 1813, he went as a student to Bristol, where his progress was highly respectable; and in 1814, a member of the society of friends having generously offered a free passage in a ship proceeding to Java, he proceeded to that destination. During his stay in Batavia, he preached as frequently as health would permit to the British soldiers stationed there, and had the satisfaction of believing that some were converted to God. He baptized three about a fortnight before his departure for Samarang, where he arrived in May, 1815, and preached to an increasing congregation, with evidences of success. He was also well received in the villages.

It was not long, however, before his health became precarious. "Every thing," he remarked, "around me invites and urges me to labour. My heart is set on it; my indisposition is not such as to deprive me of all power to engage in it; but the required attention tends immediately to make me worse. O for the moment when I shall be liberated, and enabled to serve the Lord without fear!"

In January, 1816, he solicited permission of the governor to remove to Salatiga, should his health require it. He also proposed to him the idea of some plan for the general education of the Javanese, to which he appeared to assent; and afterwards expressed his opinion that Salatiga would be suitable

for such an establishment, on account of its salubrity and central situation, spoke of assigning him the government house, and directed a person to assist him in preparing a prospectus. After waiting repeatedly on this gentleman in vain, he addressed the Hon. T. S. Raffles, the lieutenant-governor of the island and its dependencies. In this memorial, he referred to the Rev. Mr. Bruckner, as having offered to instruct any Javanese youths who might desire it, in the Dutch language. On the 9th of March, he received a reply from the governor. In consequence of his illness, and the appointment of a successor in the government, he had left the affair to the consideration of the new council. Thus terminated his expectations. About the same time, Mr. Bruckner joined the baptist community.

Mr. Trowt continued to visit Serandole, for the purpose of preaching; and though he speaks of his disorder as rather increasing, it did not prevent his public services. After having changed his residence for a house belonging to Mr. Bruckner, at Bujong, in August, he determined, under medical advice, to remove for a short time to Salatiga, to try a colder climate. Finding no benefit by this change, he returned, in September, to Samarang,—a change which appeared for a season to be favourable; but all hopes were speedily disappointed, and on the 25th of October he quietly, and at an early hour, slept in Jesus. Throughout the whole of his illness, he manifested the utmost degree of calmness and resignation. During his whole life, he was much addicted to self-examination, and frequently indulged in solemn realisations

of judgment and eternity. He was thus eminently prepared for the transition from the labours of earth to the rest of heaven.

On his return from Ava, Felix Carey found the boat in which he had been wrecked, and recovered some articles, particularly the manuscript of a dictionary he had been engaged in preparing. The press, also, was preserved, but the types had disappeared. A copy of the translation of the gospels had been left with Mr. Judson. When the Rangoon government showered its honours on Mr. Carey, his father gave vent to his feelings in writing to Dr. Ryland, in these remarkable words, "my son is shrivelled from a missionary into an ambassador;" language which every right thinking person will know how to appreciate; but which probably very few, even christian parents, would have employed.

On the 30th of April, 1816, Mr. Judson states that he had finished the first draft of a tract in Burman. About this time, Mr. and Mrs. Hough, with their two children, and Mrs. White, appointed by the Baptist Board for Foreign Missions, of the United States, arrived at Calcutta, on their way to assist Mr. Judson. After the lapse of a few months, Mr. Judson and Mr. Hough, in a joint letter to Serampore, say, that though in many respects their situation was dismal and solitary, yet they hoped to remain in Burmah, where, notwithstanding some abortive efforts, they considered the mission as established. They were particularly gratified by the possession of a press, and hoped to turn it to good account. In June, 1817, the translating and printing

of the gospel by Matthew, which had cost four months' labour, was completed; and stimulated by Mr. Hough, Mr. Judson began a Burman Dictionary from materials he had been long accumulating. They were daily cheered with the expectation of good effects produced by their translations. Henceforth the Burman mission may be regarded as transferred to the American Board of Foreign Missions.

Mr. Chater was stedfast and persevering in his efforts in Ceylon, aided materially by the co-operation of Mr. Siers and his Cingalese teacher. He and his wife suffered a severe affliction in 1815, by the loss of two sons sent to Europe for education in the ship *Armiston*, which struck on a rock in Black Bay, near the Cape, when nearly all on board perished. This trial was borne with an exemplary resignation; and while it distressed his mind, it did not impede his pious efforts. He greatly deplored his inability to produce any effect in Columbo, by preaching in Cingalese; he could not even collect ten persons, though he found some opening at a village called Jael. But in Portuguese in the Pettah, and in English in the fort, he had some encouragement. He particularly refers to the distribution of a tract of Scripture extracts. He says the people were ready to devour him for them; and the catholics sought them as well as the protestants. He prepared a grammar in Cingalese, which was much approved, and was enabled at length to carry forward the translation of the Scriptures, after the lamented death of Mr. Tolfrey, his associate in the work.

A new station was begun at Hangwell, twenty miles

from Columbo, on the road to Kandy, whither Mr. Siers went to introduce the gospel; and in July, 1820, a small church was formed, over which he presided. Mr. Griffiths resided at Point de Galle, eighty miles from Columbo, where he engaged in preaching, and establishing schools; but his health could not sustain the climate.

The labours of Carapeit Aratoon at *Surat* were continued with incessant zeal, but little visible success. Hope, however, and faith sustained him. The following extract of a letter evinces his spirit: "I see that the difficulties at Surat are almost gone; I hope we shall rejoice hereafter in seeing the good seed sown in this dry and thirsty land spring up. Many copies of the New Testament, and various tracts have been distributed; and though I do not see present fruit, yea, should I die without seeing the fruit, yet surely the brother who succeeds me will rejoice in the harvest which shall be gathered in here. Therefore I hope that my brethren, when they are on their knees, will address the throne of the great King of Israel that he may pour down his Spirit on this people, and direct them how to come out of the thick wilderness, and that I may have some success such as I had when stationed at my old and dearer place, Jessore. I am very glad to inform you that here is a young Hindoo who wishes to embrace the gospel." On another occasion he writes, "I am daily out among the natives of Surat, proclaiming the tidings of our Lord Jesus. Sometimes I have a whole crowd to hear me quietly, sometimes but few, sometimes can get none to attend, and sometimes they all set themselves against me. At times

a few come to our house. Thus thousands have heard the word of life, and many have received the gospels and religious tracts in their own language; some seem to hear with joy, and many have sent the gospels to their own country. Surely all shall not be in vain. Let us keep all our hopes fixed on the Lord."

The city of *Benares*, the seat of Hindoo learning and superstition, had long been an object of solicitude; and Mr. William Smith, who had been converted by John Peter, was sent thither in the latter end of 1817, from Orissa; on his way, he distributed the Scriptures in various languages, and many appeared to be roused to serious thought. He soon reaped the first-fruits of his early labours, in the public profession of christianity by a brahmin, Rama Dass, who afterwards continued to display much anxiety for the conversion of his countrymen. In the establishment of schools he was assisted by a wealthy native; and the boys in them are said to have manifested great pleasure in reading the Scriptures. The enemy, however, came in like a flood; and some persons were so intimidated by the threats of their former companions, as to abandon their attendance upon christian instruction. Still the station was well maintained.

In consequence of various impediments to the exercise of his missionary functions in *Amboyna*, Jabez Carey left the island, and returned to Bengal. Soon afterwards an extensive sphere of usefulness presented itself in the provinces which had been recently added to the British territory, under the name of Rajpoothana. The relinquishment of this insular station, however, was succeeded by the occupation of

another. Nathaniel Ward, nephew of Mr. Ward of Serampore, went with a printing press to Sumatra, a central spot for the diffusion of the gospel in the islands of the eastern Archipelago.

Versions of the whole Scriptures were now printed in five different languages,—the Bengalee, Sungskrit, Orissa, Mahratta, and Hindee. Copies of the New Testament in the Telinga, Pushtoo, and Kunkuna, had been presented to the committee of the British and Foreign Bible Society, and editions in fourteen other languages were passing through the press, under the immediate inspection of Dr. Carey. Thirteen presses were engaged in this mighty enterprise of sending the streams of life through the eastern nations.

In the native schools, besides reading, writing, and arithmetic, the elements of useful knowledge were given, in grammar, astronomy, natural philosophy, geography, history, and other sciences. They were as follow :—

	Schools.	Children.
Calcutta Benevolent Institution ..	1	220
——— Other Schools	2	50
Serampore and neighbourhood ..	92	7188
Cutwa	11	854
Moorshudubad.....	3	200
Dacca	7	507
Dinagepore	1	50
Digah and neighbourhood	3	100
Chittagong	1	30
Ceylon	3	150
	126	9,349

In contemplating the events which occurred from 1819 to 1827 inclusive, it will not be necessary to dwell upon details belonging to subordinate stations; those only of greater importance being sufficient to show the general progress of the Indian mission.

During Mr. Ward's absence in England, the station at SERAMPORE was deprived of the valuable services of Mr. Randall, by his death. He was extremely well qualified for that department he had filled,—the manufacture of paper; besides that, his pious zeal induced him frequently to embrace opportunities of recommending the gospel to the natives. The erection of the college upon a scale of great magnificence, engaged much attention at Serampore. It was begun in 1818. The entire premises on which it was built comprised about eight acres. The buildings were estimated to cost at least ten thousand pounds. In referring to the differences between the missionaries and the committee, it has been already intimated that to the latter it appeared an objectionable scheme; and its subsequent failure justified their apprehensions. In the splendid idea of a literary institution, which, however, was but very partially applicable to missionary purposes, the cost was not sufficiently considered, nor the probability of rival projects being undertaken, which might prove detrimental to its interests. But if there were a tincture of ambition in the scheme, which piety might deplore, allowances ought to be made for human weakness, and the force of the temptations with which individuals so circumstanced and so honoured must have been assailed. It appears

at first not unnaturally to have arisen out of the success of the schools, in which more than ten thousand native children were educated,—the assurance that they either possessed, or were able to command suitable persons for the undertaking,—and the glowing anticipations they would naturally indulge respecting a vast enterprise of their own origination. The committee were willing to afford all the aid they legitimately could, by appropriating sums for the native department, as has been seen; nevertheless, their prognostications, at the time, of empty halls of science, were too literally and deplorably realised. But although it were a magnificent failure, a veil of christian candour ought to be cast over both the men and the measures.

In order to counteract the spirit of thoughtless improvidence, a Savings' Bank was established at Serampore, which was universally approved. Dr. Carey also formed an Agricultural and Horticultural Society, which was patronised by the governor-general. Several of the most opulent natives joined it. "I hope," says Dr. Carey, "it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when they shall beat their swords into ploughshares and their spears into pruning-hooks."

In the early part of 1823, the united band of missionary confederates at Serampore were visited with deep affliction in the almost sudden death of their beloved and long tried associate Mr. Ward. He had returned from Europe a comparatively short time, to

resume his work; but it was at an end, or rather it was transferred to a nobler sphere of activity,—for in heaven "His servants shall serve Him."

WILLIAM WARD was born at Derby, October 20th, 1769, and was apprenticed to a printer at Hull, where he united with the church in George Street. Upon giving some indications of ministerial talents, he was sent to receive suitable instruction from Dr. Fawcett of Ewood Hall. His missionary spirit soon evinced itself, and he determined to devote his energies exclusively to the welfare of the heathen world. He is mentioned in the early records of the Society as the first person whose qualifications appeared to be unexceptionable, after the choice of Mr. Carey, with whom he obtained some acquaintance previously to his quitting England; and who said to him, "if the Lord bless us, we shall want a person of your business to print the Scriptures; I hope you will come after us." This hint remained upon his mind, and influenced his future determinations. On the 7th of May, 1799, he and Mr. Brunsdon were solemnly designated to the work of the mission in India, at Olney. In reply to the questions proposed on the occasion by Mr. Fuller, he stated that he was constrained by the command of Christ to go into all the world and preach his gospel, and encouraged by the promise of his gracious presence. "While I was at Ewood Hall," said he, "I received an invitation to carry the gospel and a printing press to India, where brother Carey and others have erected the standard of the cross. I prayed to God, and advised with my friends. In complying with this request, I gave up all other

prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time, my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

'No joy can be compared to this
To serve and please the Lord.'

In his strength, therefore, I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more."

On his arrival at Calcutta in October, 1799, he proceeded to Serampore, and thence to Mudnabatty, where Mr. Carey resided, whom he induced to remove, for the purpose of consolidating the mission at Serampore. Mr. Ward married Mrs. Fountain in May, 1802. In July of the following year, he was appointed deacon; and on the 6th of October, 1805, he and Mr. Marshman were called to associate with Mr. Carey as pastors of the church.

He devoted many years to the compilation of a work of considerable magnitude on "the Religion and Manners of the Hindoos," which appeared in 1811, in four quarto volumes. It was afterwards much improved, and published in England in two octavos, where it has ever been esteemed a standard work upon the subject.

During his visit to England in 1819, he travelled much and preached often for the mission. He also made collections for the Serampore college, and went to Holland and America for the purpose. He left on

the 28th of May, 1821, for Bengal, which he reached in company with Mrs. Marshman and other missionaries on the 24th of September. A few months after this he died of cholera, in the fifty-fourth year of his age. It is remarkable that the same ship which conveyed a letter from him stating that he, with all the family, were in health, communicated to Europe also the tidings of his sudden departure, on the 7th of March, 1823.

Mr. Ward was distinguished by fidelity and zeal in his Master's cause; by warmth of affection and general affability. In the various relations in which he stood to the missionary cause, as a pastor, printer, journalist, occasional itinerant, and author of the "Religion and Manners of the Hindoos," and "Farewell Letters," he acquired high reputation. The work for which God pre-eminently qualified and providentially devoted him was, the *printing* of the Scriptures in India. In his own diary, he entered, during his voyage out, the words, "unto me, who am less than the least of all saints, is this grace given, that I should *print* among the heathen the unsearchable riches of Christ;" and on him was conferred the honour of doing this to an unparalleled extent; for at the time of his decease, he had advanced to the printing of the *twentieth* version of the New Testament in the languages of India, under his own immediate inspection. In the preparation of the founts of types which they required, his singular competency in the knowledge of his art and his nice discernment, were associated with a love of souls that inspired indefatigable diligence and perseverance.

Though Mr. Ward was by no means eminent as a preacher, yet he was capable of producing a powerful impression by the simplicity of his details, and a certain degree of pathos in his appeals. His public discourses showed the heart of a missionary; but his private intercourse had the air of reserve, which, during his appearance in England, might have been superinduced, or at least considerably increased by the peculiar circumstances under which he came, and the difficulty of the negociations he had to conduct with the committee, as the representative of the Serampore body. He possessed much good sense, however, but it was somewhat deteriorated by a tendency to tenacious adherence to preconceived opinions.

His devotional character was of a high order; and it is due to his memory to record that during the whole period of his visit to this country, he enforced, with reiterated appeal and successful urgency, the duty of earnest prayer for the outpouring of the Holy Spirit. This was his great,—it might be almost said to have been the only theme in his public ministrations; and by the constancy, as well as diversity of his representations on this subject, he was instrumental in awakening an extraordinary ardour of devotion in the British churches. This final development of excellence as a christian missionary will contribute greatly to enhance the well-earned reputation which will transmit his name to distant times. The intense anxiety which thus modified and elevated his character, appeared to acquire increasing power as he approached, though without apprehending it, the confines of eternity. It accompanied him to India, and to his dying hour.

One of the last, if not the last letter he ever wrote, was addressed to the brethren Peggs and Bampton, at Cuttack, and contains these sentences,—"How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence on his influences, and an earnest solicitude to obtain them." Thus lived Ward; thus he died; and be his memory honoured!

The junior missionaries at CALCUTTA laboured with indefatigable zeal and success. In the report of 1819, it is stated that fifty thousand tracts, in English, Bengalee, Sungskrit, and Hindee, had been put into circulation by means of the press conducted by Mr. Pearce; and a Sungskrit grammar was about to be issued by Mr. Yates. The schools had proceeded favourably, and a small beginning had been made in female instruction by the formation of two schools for that purpose. These became increasingly attended, and no fewer than six were established by the close of the ensuing year. Impressed, also, with the great importance of preaching the word, they increased the number of their places of native worship. In particular, a new station was formed at Doorgapore, about four miles north of the city, occupied at first by Mr. Adam, and afterwards by Mr. Eustace Carey. The native Paunchoo frequently preached there. In a letter to the Society, signed by Lawson, Eustace Carey, Yates, Penney, W. H. Pearce, and W. Adam, they say, with reference to Doorgapore,—"This place, in point of situation, is very advantageous for missionary purposes. It is so far out of the city, as to possess all the quiet of the country, and yet so contiguous, that

in ten minutes we can get into the thickest of the population. The front of the ground borders on an excellent road, that serves as a great thoroughfare between Calcutta and a number of very populous villages. On this road numerous congregations are collected every day, and no interruption has at all been offered, and tracts are distributed in considerable numbers. We are now constructing a chapel for Bengalee worship, on the edge of this road, where we hope worship will be conducted once or twice a day; and an additional house for inquirers is also nearly finished."

The missionaries express themselves in terms of lamentation over the general state of the city. Many indeed heard their addresses, assented to their doctrines, received and perused their tracts and Scriptures; but remained in a state of moral insensibility, although a new chapel for English worship was constructed two miles from that in the Lol Bazar, and opened in March, 1821; and in several of the regiments belonging to the army, auxiliary societies for missionary purposes were formed. About this period, the missionaries were much afflicted by Mr. William Adam having embraced sentiments which necessarily led to the dissolution of his connexion with the Society; while, on the other hand, Mr. Statham was added to the missionary union. They had also been joined by Mr. Harle, a young missionary of great promise, but he died after an illness of about three months' duration in August, 1822. This bereavement was followed by another loss in Arunda, a Christian brahmin; and yet a third in Krishno; thus, as they observed, "the first and last of the native converts in this country finished

their course nearly together. Both died in full hope of eternal life."

In his "Indian Recollections," Mr. Statham has furnished an interesting account of his settlement at Howrah, a populous village on the western bank of the Hoogly. No place of worship existed there; so that few, of the inhabitants could enjoy the privileges of the Sabbath, as it was hazardous to cross the river, especially during the rainy season. Mr. E. Carey had frequently visited the place, and preached in a small bungalow belonging to a protestant Portuguese, as well as to the natives in the bazar. Sebukram had also been actively engaged for some years in proclaiming the gospel at Sudpore and the neighbourhood; but no plan had been followed to supply the inhabitants of Sulkea and Howrah, till it was arranged for Mr. Statham to preach there regularly. Many were the dangers which he encountered in traversing the Hoogly at all seasons; but these did not prevent his perseverance, or in any degree check his zeal.

The bungalow in which they met for worship being soon found too small, a large puckah house was rented, and paid for by the congregation. Soon after this, a part of the old orphan house was fitted up by government as a chapel, so that Howrah was now supplied with two places of protestant worship. As the congregation of Mr. Statham rapidly increased, a commodious sanctuary was soon erected by subscription; and two bungalows were built for native worship, together with school houses in all the neighbouring villages. Mr. Statham formed an institution for the children of European and Indo-British families; and very soon fifty or sixty

boarders resorted to it from all parts of Bengal. He commenced an Auxiliary Missionary Society, and was for some years secretary to the Calcutta Bible Association, and to the Calcutta Bethel Society; the duties connected with which, as well as some other institutions, he was enabled to perform, owing to the vigour of a constitution which enabled him to cross and recross the river continually in the intensest heat of an Indian sun. Having been, however, attacked by a malignant fever, he was necessitated to leave for England.

The missionaries at Calcutta were frequently interrupted in their labours by severe illness. At length, in 1824, Mr. E. Carey was compelled to quit his station, and seek the renovation of his health by a return to Europe. His labours and observations will be best given in his own words:*—

"I went out as a missionary to India early in the year 1814, being the first who was sent forth by our Society after the renewal of the East India charter in the preceding year. The various and vexatious annoyances to which our mission had been exposed from the presiding authorities had ceased, never to be revived. Much favour at this time was also shown to the mission by the influential and wealthy classes of the British community, whose opinions had been modified, and their feelings conciliated to the characters, if not to the primary objects of the missionaries, from the general utility of their labours to the social interests of society,—by the literary reputation they had acquired, and by the honourable and responsible

* Communicated in a letter to the author.

appointment to which the senior among them* had now been preferred in the College of Fort William. Several oriental translations were in a state of forwardness; and many infant missionary stations, some under European superintendence, and others conducted by country-born and native brethren, had been commenced.

"In Calcutta also, the metropolis of British India, a variety of useful labours were in progress. Amongst these was a school established by the efforts of the senior missionaries for the children of all the humbler classes of society, comprehended between the English on the one side and the aboriginal inhabitants on the other, not excluding, however, any from either of these extremes, who might be desirous of securing its advantages. It was formed upon the monitorial and popular system. In both departments, boys and girls, it has averaged three hundred pupils. It has now been thirty years in successful operation; and thousands have been the young people who have proceeded from its forms, qualified by good elementary and religious training to discharge respectably the duties of life. It has always been a favourite institution with the British public, and was liberally supported for more than twenty years by their free contributions. Of late it has been sustained by the supreme government, who apportion to it a measure of the funds recently set apart by them for educational purposes. For many years it was under the superintendence of our beloved brother and fellow-labourer, Mr. James Penney, an

* Dr. Carey.

early and very esteemed pupil of the celebrated Joseph Lancaster. He was very competent to his charge. Thoroughly knowing the system, and fervently admiring it, as he did also its honoured founder, he was determinately persistent in all its essential details; and yet too much a man of common sense, and too generous and independent in his mental character, to be holden in servile subjection to a prescribed routine, when varying of forms and multiplying useful and grateful pursuits would stimulate and inform his pupils. He therefore introduced many refreshing and elevating studies in natural history, science, and religion. In the duties of this station, and in the many useful labours in which he took a part, he was as regular in his habits as the very clock-work system into which he had been drilled; and exemplarily punctual in all his engagements, he disappointed no one's expectations, disturbed no one's convenience, irritated no one's feelings, drew upon no one's forbearance; yet was he perfectly free from all the figetiness and teasing of almost all exact time-keeping men, for he kindly bore in others with the want of what he highly appreciated and exemplified himself: a dear companion, never to be forgotten by those who shared his friendship. Full of love, his boys lived in his heart. He, in consequence, lived in theirs. Fragrant is his name to thousands, and long and grateful will be the esteem in which his labours will be holden in India.

"In 1816, I and my brother, Mr. John Lawson, came to reside in Calcutta. We were united in the pastorate of the church in the Bow Bazar, whilst it

was my duty to acquire also the Bengalee language, attend to native converts and inquirers, and to preach the gospel to the heathen. I was the first missionary of our denomination or of any other, as far I am aware, who was resident in that city as a missionary devoted to the heathen, a city containing in itself and with a circle of a few miles a population of nearly 1,000,000 souls. The members of the church and congregation were scattered over a wide surface; and we devoted one day in every week to visiting them, holding a religious service with each family. We had one or two meetings in commodious houses each week, for prayer and exposition of the Scripture, at which many friends besides those of our denomination were present. Two or three services a-week we held in Fort William, which were well attended by the soldiers, many of whom were brought into church fellowship, and were truly devout and exemplary christians: some of them yet live, and to this day 'shew forth the praises of Him who called them out of darkness into his marvellous light.'

"About a year afterwards, I was compelled through severe indisposition to proceed up the country for change of air, when Mr. Yates, who was assisting Dr. Carey in the important work of translation at Serampore, kindly supplied the necessary services in Calcutta. During this time, painful economical differences arose between ourselves and the senior members of our missionary body; but neither party, while maintaining their respective views of the subjects at issue, abated their zeal, or diminished their labours in the special and great work to which they were devoted.

"Upon my return from the upper provinces, Mr. Lawson, myself, Yates, and Penney, united our counsels and our several incomes, for the greater unity and efficiency of onr labours. In a short time we were joined by Mr. William Adam, who subsequently retired from us. Mr. William Hopkins Pearce was also soon added to our circle. We were now strong in number and united in purpose. An auxiliary missionary society was soon formed for supplying funds to assist us in our missionary work, which was liberally encouraged by the Calcutta public. It has since provided for the support of our native preachers, and furnished the means for publishing hundreds of thousands of religious tracts in various languages. By the resources thus afforded, we procured ground, and erected several native chapels in which to hold worship, to dispute with the natives, and promulge the gospel to the utmost of our power. In these small sanctuaries we spent most of our sabbath mornings, and visited one or other of them each day in the week. Here we gave away many thousands of tracts and copies of the gospels; and great were the numbers of the natives, Hindoo, Mohammeden, and Portuguese, who obtained by these labours some knowledge of the way of life. Here, too, and in this manner, we obtained some degree of boldness and ease in speaking the language.

Thus began our native work in Calcutta. Our first efforts were doubtless weak and imperfect, so much so as to induce deep humility and self-renunciation as often as the mind recurs to them; but some degree of sincerity and zeal was mingled with them, and God's gracious blessing was not altogether withholden. Our

independent brethren followed in the same line of labour.

"Soon after Mr. William Pearce had united himself to our mission in Calcutta, at the united request of his brethren he commenced a printing office. At first we anticipated no more from its establishment, than the printing the tracts we might compose or translate, to assist us in our work among the native population; but such was his assiduity in business, and his desire for pressing forward in this and in every branch of our undertaking, that his designs and his labours quickly enlarged and multiplied; and such was the style in which he executed work, that the members of other religious communities and also secular authors issued their works through his medium. The manner of commencing this work was humble and unpretending. A single press, a very few types purchased at second-hand, with the smallest amount of paper procured from another printer, and an office made of mats and bamboo, and thatched with straw, constituted our first establishment. During these twenty years it has poured forth upon the teeming myriads of India hundreds of thousands of books in various languages. From the first day of its operations, moreover, until now, it has never drawn a fraction from the parent Society for its support; but has contributed some thousands of pounds to the furtherance of its objects.

"About the same time, a second English chapel was erected in Calcutta, in the Circular Road, nearly half a mile distant from the one above noticed. As an instance of that liberality for which the public in that city, and in most other parts where British settlers were

to be met with in India have been so justly extolled, it may be remarked, that for the building of this chapel and the one in Dhurramtollah by our independent brethren, fifty thousand rupees were contributed in little more than one year. Of the church and congregation meeting in this chapel, our brother Lawson became the pastor; Mr. Yates, of whose important labours and valuable life I need here say nothing, and myself, taking part of the public services there and in Fort William, alternately with him. We received great assistance in different branches of our work by the accession to our number of Mr. John Statham. He rendered material help in a boarding school for young gentlemen, which we continued for several years to aid our resources for missionary purposes. He subsequently removed to Howrah, where he laboured with diligence and success for several years, and was variously a blessing, by his benevolence and great activity, to all classes of the community.

"Each of the brethren had distinct and special engagements, whilst other labours received the attention of all. As, for instance, while Mr. Yates was deeply engaged in the study of languages, the preparation of elementary books, and in translation,—Mr. Penney in the Benevolent Institution,—Mr. Pearce in the printing department,—and myself occupying a station a few miles out of the city, receiving and attending to inquirers, and preparing tracts, and preaching in English,—we all engaged in proclaiming the gospel to the heathen. Mr. Lawson again, while attending to the duties of the English pastorate, taught drawing and other accomplishments in the ladies' school

conducted by Mrs. Lawson and Mrs. Pearce, the assets arising from which with those from other of our engagements, were month by month carried to the credit of the mission; all accounts being at regular periods transmitted to the committee of the parent Society.

"I may not omit to mention, that the first society in India for native female education was one formed by the young ladies composing the school to which reference has been made; and the exertions made in this growingly interesting department of missionary labour, and since taken up and sustained with such laudable zeal and liberality, and promising so felicitously for the future destinies of India, are traceable to this simple origin.

"I am painfully sensible that the spiritual results of the various operations in this particular sphere, and in many others sedulously occupied in Bengal and Hindostan by other of our brethren, and those likewise acting under the patronage of the various kindred societies, will be deemed discouragingly small. They are so comparatively,—not in every sense. There are in other regions of the globe, fields of missionary labour that yield to the first and most simple processes of spiritual culture, and which, from stark sterility, become verdant and teem with the fruits of righteousness, as by seeming miracle. In India it is far otherwise. There the husbandman must wait and long have patience. No one who philosophically or christianly considers the unparalleled obstructions which arise to the progress of Divine truth and evangelical designs, from the literary, religious, and

social perversions of the Hindoo population,—and who considers, too, that these perversions, incredibly absurd and even puerile as they indisputably are, have been handed down from periods so remote as to defy calculation, and confirmed and corrobated by the all but unbroken adhesion of two hundred millions of persons,—will wonder at the tardiness with which the work of conversion proceeds, nor ought to falter in his expectation of the final issue."——

In 1824, Mr. Robinson removed from Sumatra to take charge of the church in the Lol Bazar; and the congregation gradually increased under his administration. The advancing years of Dr. Carey rendered this measure both desirable in itself and welcome to him. Mr. Robinson had been compelled, by some apoplectic tendencies of constitution, to desist from all application, and undertook the voyage to Bengal with his family under medical advice, it being intimated to him that it was improbable he could ever resume his efforts in Sumatra.

Mr. Lawson closed his career on the 22nd of October, 1825. He expired at his house in the Circular Road, Calcutta, leaving a widow and eight children. "Yes," said Mr. Yates, "he is gone; gone to glory; gone to Him whom his soul loved; gone to his fellow missionaries,—to Grant, Biss, Mardon, Trowt, Ward, Rowe, Chamberlain, &c.;—gone to the place where there is fulness of joy and pleasures for evermore."*

As a minister, the services of Mr. Lawson were

* Letter to Dr. Hoby.

acceptable and useful; primarily in his co-pastorship with Mr. E. Carey in the first formed baptist church in Calcutta, where he laboured for three years, and next as pastor of the second baptist church, which assembled in the neighbourhood of the Circular Road. In addition to his pastoral duties he frequently preached in the fort, and was rendered instrumental in reclaiming many of the soldiers from a life of profligacy, who in their dispersion throughout various parts of India, retained the liveliest recollections of him, and were amongst the most sorrowing mourners at his death.

In connexion with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies in the school conducted by Mrs. Lawson and Mrs. Pearce, already referred to by Mr. E. Carey, constantly received from him instruction in writing, grammar, composition, geography, and drawing. He possessed great taste in music, and composed many excellent tunes. He also wrote several poems, which, if they do not possess the highest stamp of originality, are nevertheless far superior to the ordinary standard. He was occasionally led to turn this delightful recreation into a principal employment; and though he knew not how to avoid it at the time, he afterwards felt sorry for such aberrations from the more direct and obvious course of duty. This he humbly confessed in his last affliction. He had a good acquaintance with natural history, and particularly with botany. In the last class of botany, which treats of cryptogamous plants, he carried his researches to a great extent; perhaps no one in India excelled him in this department. But unquestionably

his greatest work was the reduction of the types used in the eastern languages, particularly the Bengalee and Chinese, by which, though his name might be forgotten, his works will live in imperishable continuance. He died in the morning of his useful studies and unobtrusive labours. "I sat up with him," says Mr. Statham, "two nights just before his decease, and was I hope much edified by his pious counsel and dying charge. His mind was perfectly happy in the prospect of death, and he seemed anxious for the hour of departure to arrive."*

Lawson was a man of the most diffident and self-subdued character; silent and retiring, preferring others to himself; inoffensive, and patient of injuries; of too tender a spirit, and too sentimental to encounter, without much cost, the rough inconsiderateness of the world. His discernment of difficulties was too quick and distinct to allow him ever to have excelled in the active enterprise of a missionary life; but in following out his clear convictions of duty, whether they involved action or suffering, no one surpassed him.

Few, if any, of the out stations wore so pleasing an aspect for several years as MOORSHUDUBAD. Soon after Mr. Sutton took up his abode there, he formed a school society, which was liberally supported by the European residents. Several dependent institutions were formed, in one of which more than a hundred native children received instruction. His ministrations at Berhampore, six miles distant, were very useful,

* Statham's Indian Recollections.

particularly among the soldiers. To this place he repaired on the sabbath, after incessant engagements during the week among the natives. In the course of two or three years, a new brick chapel was erected to accommodate an increasing auditory, the expense of which was defrayed on the spot; and a promising little christian church was formed among the military. At Daudpore, also, twenty-two miles from Moorshudubad, he formed a branch society, in connexion with his station. His two natives assistants, Kureem and Bhovudgar, were extremely diligent in their evangelical efforts at markets and in the streets of the villages. One of Mr. Sutton's members removing to Tumlook, in the vicinity of the Sunderbunds, took with him Pran Krishna. Their united efforts gained a small congregation, and thus the gospel obtained a wide diffusion. It is true, in such instances the result was comparatively insignificant; and yet were there, in this manner, both moral and spiritual influences extended, which none but the miscalculating despiser of the day of small things will contemn. Mr. Sutton availed himself of every opportunity to itinerate through the country, and to distribute tracts — those little messengers of mercy which all the missionaries eagerly sent forth,—as well as portions of Scripture, which would whisper in many an ear, and speak to many a heart, in remote places and solitudes unattainable by the christian missionary.

In 1822, Mr. Sutton was compelled by illness to suspend his labours for three months; and though after a visit to Serampore he seemed to have perfectly

recovered, yet it is probable disease had worked its insidious way; so that in another year he was necessitated to return to Europe. The station was also deprived of some of its efficiency by the death of Kureem, who closed his zealous and unblameable career in peace.

One of the most successful stations for a long period was CUTWA. In October, 1820, that is, at the end of about ten years, Jabez Carey stated that he had seen about seventy added to the church; and though some had at times given trouble, yet the majority evinced their persevering sincerity and religion. He had large congregations, both at Cutwa and Dewangunj; but the residence of a great part of the church at the distance of Beerbhoom (sixty miles) was a great disadvantage; but a separate station was at length established, which was occupied by Mr. Hampton from Tumlook. Afterwards, however, he gave up his connexion with the Society, and Mr. Williamson went thither from Serampore. He was assisted by four native itinerants; the church numbered between thirty and forty; and his wife aided his own active labours by attention to the female part of his flock. Their residence was at Sewry, where the native church was formed. Several native itinerants were employed by Mr. Carey, who distributed tracts in every direction, and were assiduous in their labours at fairs and festivities. Being entirely surrounded by natives, he became perfectly familiar with their language. Mrs. Carey also established a female school; but it was found difficult to maintain it, and she could obtain none but the children of native

christians. In 1825 and 1826, this station relapsed into a somewhat declining state.

DINAGEPORE continued to exhibit appearances calculated to awaken gratitude and joy. The zeal and perseverance of Mr. Fernandez were richly repaid. A number of natives there openly renounced idolatry, and joined the christian church. In 1821, a hundred and sixty-seven had renounced caste. Heathenism seemed on the wane; and many large temples built by former rajahs were hastening to ruin. Mr. Fernandez established a manufactory of paper with a view of giving employment to the seceders from heathenism, and an excellent school for the instruction of their children, whence several youths went for education to the college at Serampore.

DACCA became an increasingly interesting station, from the progress of the Bengalee and Persian schools. The desire of the boys for information was great; nor was it confined to these youths, for Mr. Leonard mentions on one occasion, that at the celebration of a Hindoo festival, some of the members of his family began for the first time to distribute tracts. No sooner was this known than thousands came to the gate, filled the garden and house, and would not depart till each person had received a book. The distribution occupied *five successive days*, on the first of which alone more than three thousand individuals were supplied. The schools into which the Bengalee Scriptures were introduced, received the liberal support of native gentlemen as well as Europeans. In 1824, there were fifteen schools, and one thousand three hundred pupils.

Native education also advanced considerably at DIGAH, under the direction of Mr. and Mrs. Rowe. The ignorance, however, and mercenary character of the parents presented great obstacles. In one instance, a female school was entirely deserted, from a report that all the pupils were sent to England; and in another, because it was found, after a time, that they were not paid for their trouble!

The death of Mr. Rowe at this station, in consequence of a cold caught in returning at night from a village service at Bankipore, deprived the Society of an able and diligent missionary. He was only forty-two years of age, twenty of which had been spent in India. Although providence had not assigned him an extensive sphere, yet he manifested the holy zeal and diligence of a true missionary, while his beloved companion who survived him, was eminently useful in the school department.

Mr. Burton succeeded Mr. Rowe in 1826, where he was soon called to the severe trial of the loss of his wife. Many of the poor Batak women had received the gospel from her lips; and her last strength was devoted to teaching a day school of both sexes, belonging to invalided European troops. Several members of the native church having left the neighbourhood, it was at this period in a very low state.

MONGHYR. The indefatigable Chamberlain had removed from this place, being driven to Sirdhana by the jealous apprehensions of the government. The begum had interfered to prevent this, but unsuccessfully. It appears, that after being more confined to the spot than he desired, opportunities had occurred

for some of those itinerant excursions in which he so much delighted; and he had visited Delhi and the great festival at Hurdwar. At the latter place, he had excited extraordinary attention. He read and expounded the Scriptures publicly every day during three weeks. "His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity."* Hundreds increased to thousands that composed his congregations; and every evening they cheered him home with—"May the padre (priest) live for ever!" Complaints of these proceedings were sent to Mr. Ricketts, secretary of government; who, fearing that some evil might arise from his preaching to the natives, wrote to the begum. Afterwards Mr. Chamberlain sought an interview with the governor-general, the Marquis of Hastings, who, though highly celebrated for liberality of sentiment, thought it expedient, in the then unsettled condition of the country, to yield to the representations of the enemies of christianity.

"Having been ordered away from Sirdhana, three stations presented themselves to the attention of Mr. Chamberlain, namely, Mirzapore, Boxar, and Monghyr. But whilst uncertain whither to go, his course was rendered obvious by the following circumstance:—He met a young officer at Digah, Captain Page, who was about to proceed to Monghyr; and who, having but recently had his mind drawn to religion, felt anxious for further instruction. With the view of obtaining this, and providing for himself and others the regular

* "Sketches of India." Related by an eye and ear witness.

institutions of public worship, he requested Mr. Chamberlain to settle at Monghyr. He complied; and accordingly took up his abode there in February, 1816. Soon afterwards he had the satisfaction of witnessing the religious decision and public profesion of Captain and Mrs. Page. They were baptized in the Ganges immediately under the fort.

"Monghyr, at that time, was a station for invalid soldiers, chiefly natives. The English were but few. The heart of Chamberlain was gladdened by the conversion of a Hindoo—Hingham Missur, a brahmin of high caste and respectable connexions. He had been convinced of the truth of christianity for some time, but it was not till after the lapse of many months that he was brought, instrumentally through a severe attack of illness, to decide on following Christ. The baptism of Hingham Missur was witnessed by his sons and friends, and by a crowd of townsmen, with mute astonishment; but immediately on his emersion from the sacred Ganges, they rent the air with their cries and lamentations, exclaiming, 'The honour of our family is gone! the honour of our town is gone!' They had used their utmost efforts to dissuade him from an act never known before in that place; and scarcely could they credit what their eyes beheld. But no sooner was the deed done, than they looked upon him as for ever dead to them. Some time after, he had the happiness of receiving back his wife and two younger sons; but between him and his elder son there was a great gulf fixed. At his death, six or seven years after, he commended his youngest son to the care of the missionary, with whom the lad has ever since lived, and proved a

valuable servant, though, alas, apparently unaffected by the faith of his father. So great is the contempt poured on him by this act of his father's, that up to this day his brothers never speak to or look at him in public, and if by any chance they should meet him in any house or shop, they invariably leave immediately. Yet one or two interviews of a friendly nature have latterly taken place in the secret of the midnight hour and in a disguised dress."*

The labours of Mr. Chamberlain were frequently interrupted by ill health, but repeated visits to the coast proved eminently beneficial in prolonging, for a season, his useful life. In 1819, he had advanced in his Brij Basha translation to the end of the minor prophets, and had written with his own hand six hundred pages of this translation, besides the epistle to the Romans, and part of the second epistle to the Corinthians in the Hindee. In that year, a small auxiliary society was formed, a place of worship erected, and a shop procured in one of the markets, where the native assistants, Brindabun and Hingham Missur were regularly engaged in conversations with their countrymen about the gospel. Mr. Chamberlain preached four times a-week to his European congregation, and seven or eight times in the native language. His valuable life, however, was now approaching its termination. For several years he had declined, till his naturally robust constitution at length sunk under the combined influences of a hot climate, and severe

* MS. of Mrs. Leslie, daughter of Chamberlain, sent by her to the author.

exertions, both bodily and mental. He was, however, preceded to the gates of mortality by BRINDABUN, whose memoirs, had he lived, he intended to compile and publish; of whom, therefore, a few particulars may here be recited.

Brindabun first heard the gospel at a festival between Cutwa and Berhampore. At night, he went to Mr. Chamberlain, and said, "I have a flower which I wish to give to some one who is worthy of it." This was the Hindoo method of referring to his own heart. "I have travelled," said he, "about the country for many years to find such a person, but in vain. I have been to Jugunnath, but there I saw only a piece of wood: *that* was not worthy of it; but to-day I have found one that is; Jesus Christ is worthy of my flower." He was a byraggee. He went to Cutwa for some time, cut off his hair and shaved, and left off smoking gunga, which injured his sight, so that, as he expressed it, a page of Bengalee appeared to him like a jungle. He was baptized about the end of 1808, when he went to live near Berhampore, and cultivated some ground for his support. There he observed the sabbath, and read and prayed with as many as he could induce to attend. In 1811, he proceeded to Agra, where he learned Hindee, and devoted himself to reading and conversing with the people. In 1812, he removed with Mr. Moore to Digah. There he conversed every day, and with little intermission, with inquirers, showing great faith, unaffected humility, and deep solicitude for the welfare of his countrymen. At the age of seventy he frequently walked more than twenty miles a-day, holding conversations with his countrymen respecting

eternal realities; and the people displayed great anxiety to hear him. In February, 1816, he went to reside at Monghyr. During the last five years of his life, he devoted himself entirely to religion, reading the Scriptures, and talking to the people whenever he could quit his house, from morning to night. Sometimes, when his apparent weakness induced his friends to urge his remaining at home, he would exclaim, "Oh, what do I live for?" In 1814, he went once more to see his friends in Bengal. Whenever the boat stopped, he sallied forth with his book: and upon passing the place where he first heard the gospel, he exclaimed with great feeling, "There I found Jesus Christ."

During the last two or three years of life, he had severe attacks of illness; but he was averse to medicine, frequently saying he was not afraid to die, and had no wish to live. Throughout the last month, he constantly experienced great happiness of mind, longing to depart, and be with Christ. When asked by one of his friends, who visited him the day before his death, if he would take any thing, he said "No;" and putting his hand upon a part of the Scriptures that lay on his bed, added, "this is my meat, and drink, and medicine." After they left him, the neighbours, according to their custom, came about him. He then got up, sat at his door, and *repeated*,—for he was mighty in the Scriptures,—portions of the word of God, and prayed; though unable to utter more than a few words at a time. He entered the joy of his Lord September 2, 1821.

Not many months after, CHAMBERLAIN followed

his faithful and much loved assistant to heaven. For several years, he had complained occasionally of the severity of his colds, and of the state of his lungs, which often, he said, unfitted him for exertion. Still he persevered, and even during illness far surpassed in effort many that were in perfect health. In the summer of 1818, his disease became extremely threatening, and it was apprehended he could not survive long. Being advised to try a change of air, he went down to Calcutta, and thence to the Sand Heads at Saugur. While at the former place, he preached several times in Bengalee, but exhibited great weakness. After this he became considerably better, and resumed, as he expresses it, with much exultation, his "beloved employ." On his return to Monghyr, he recommenced, amidst continual relapses and recoveries, his usual avocations; but his irrepressible ardour led to exertions far beyond his strength, so that life was in fact a perpetual struggle against incapacity. In October, 1819, he was compelled to try another journey to the Sand Heads. On his way, he could not abstain from preaching three times to the soldiers of the 59th at Berhampore. He took, however, a severe cold; but after being distressingly ill at Calcutta, became improved in health by the sea-breezes, and the residence of a month in comparative quiet and retirement. On his return, he took another cold which destroyed the beneficial effects of his journey; but he revived a little, and eagerly pursued his work. During April, May, and June, he laboured incessantly at the Hinduwee and Brij-Basha translations; and in addition to other meetings, preached three times a-week in English, and three times to the natives. In July

his complaint returned; but afterwards abated. In September he thus writes,—"Through the good hand of God upon me, on the 16th instant I was enabled to *complete* the translation of the New Testament into the Hinduwee dialect; and upon this I thanked God, and took courage." In October 1820, he commenced another trip to Calcutta, but feeling revived at Berhampore, he preached several times, and then returned home. Mr. Sutton accompanied him part of the way, and has given the following interesting statement:—

"He was only the shadow of what he had once been, as it respected strength of body, and was little able to encounter the fatigue of visiting streets and bazars to converse with the natives; but notwithstanding this, whenever he saw an opportunity of preaching Christ, he embraced it, and left the consequences with God, wishing to die with his armour on, conflicting with the enemy of God and man.

"On the first day's journey he came to a group of people performing a shraddha. Lest the observance of other acts of religious worship should fail to secure happiness in a future state, the Hindoos are taught to procure relief for the wandering spirits of their relatives by making offerings of rice, &c. This ceremony is called the shraddha, and on it very frequently a rich man expends no less than three or four hundred thousand rupees. Seeing this assembly, Mr. Chamberlain immediately proceeded near them, and began to reason on the nature of death and judgment, and the impossibility of any acts of our friends influencing the sentence of a Being who is infinite in wisdom,

justice, power, and truth, and who will render unto every one according to his work.

"On the second day, he arrived in the afternoon at the village of Sooky, and spent a considerable time in conversation with several of the inhabitants; on which occasion he reasoned much with them concerning the futility of all their sacrifices and ceremonies, as the means of procuring pardon and acceptance with God, and besought them to apply to the Lord Jesus Christ, as the great and only atonement for sin.

"On the third day, he walked, notwithstanding his weakness, for a considerable distance in the fields on the banks of the river; and finding a few people, he sat down, and read and conversed with them till nearly dusk. Whenever he entered into conversation about the gospel of Christ, his feelings were generally so raised, and the anxiety of his soul so great, that he forgot the state of his constitution, and proceeded so far that he was scarcely able to remove from the spot."

Before he reached Monghyr, he was seized with a violent diarrhœa, which continued with fluctuating violence to the termination of his life. This, however, was not till about a year afterwards, during which, amidst extreme debility, he preached five or six times a week, and carried on his translations. In the afternoon of the first sabbath in September, 1821, he spoke in Hindostanee at the grave of Brindabun, and preached a funeral sermon for him in the evening in English; at the close he administered the Lord's supper. On the following sabbath he made another attempt to preach, but it was his last public effort. He resolved once more

to try the river air, and on the 13th of September left Monghyr. His friends and medical attendant at Calcutta, were fully convinced that no expedient remained but a visit to Europe. "At the time he was living with us at Calcutta," says Dr. Yates, "we had do idea that he was so near his end. He was indeed very weak, and greatly reduced, yet he would walk about in the hall, and converse for an hour or two together with the greatest spirit on religious subjects, which made us think that there was a great probability, when refreshed by the sea breezes, of his living to see old England once more, and after being cheered by the presence of his friends, of his returning again to this country with an invigorated constitution. He himself indulged the same ideas, and used to speak with great pleasure on what he should do, if he lived to reach his native land,—with what delight he should rove in the fields and meadows to pluck the daisies, and admire the works of God in the opening spring,—with what joy he should again behold the faces of some of his old friends,—and with what transport he should travel from village to village to preach the gospel to the poor."*

A passage to England having been secured for him in November, he was accompanied to the ship by his wife and child, and Dr. Yates. On his voyage he determined to proceed *alone*, from the noble but mistaken disinterestedness of saving expense to the Society. In about three weeks he expired, being found one morning by the young man who attended him, dead on his bed.

* Yates's Life of Chamberlain.

Yes, on the 6th of January, 1822, Chamberlain died in solitude, in a small cabin, in the night, and at sea!

He was a *true missionary*,—simple in his manners, inexpensive in his habits, sanguine in his temperament, sound in his judgment, devout in his spirit, indefatigable and persevering in his labours, distinguished as a scholar and a translator of the Scriptures, but more so for his love of souls, whose salvation he sought by the pointed and powerful appeals of his eminently evangelical ministrations. Preaching was his great, his favourite work, and he pursued it to the last with unabating zeal. The skilful adaptation of his addresses, and his inventive powers in rousing attention, were often remarkable. He would sometimes draw a striking picture of probable circumstances, and make use of them to address the conscience. Thus on one occasion he produced a powerful effect by pausing suddenly in his discourse, and looking round, uttered this bold appeal, which applied exactly to an individual present. "Tom, you villain, you listed for a soldier, and broke your mother's heart,—you know you did! The last thing she did for you was to put a Bible into your knapsack; and you villain, you have sold it for grog,—you know you have!"*

At first sight one is tempted to regret his frequent removals after leaving Cutwa, and to wish that he had either remained there to reap more fully the fruit of his earlier labours, or that he had found some sphere of wide and central influence more suited to his capacity than afterwards presented itself; but the

* Communicated by Mr. E. Carey.

appointments of providence were wise. All who were acquainted with him well knew that he was formed more for separate than for associate labour. Let him alone, and he would do the work of ten men; but let him be helped, and, from a certain inaptitude to coalesce, he would disappoint expectation. In this opinion of him, once expressed by the author to Mr. Ward, when in England, he fully concurred. The sentiment, however, must not be regarded in too disparaging a sense. It was indeed a fault, but it was not the fault of weakness,—rather that of independence of mind and greatness of mental vigour; and it was over-ruled for good. His changes of place subserved a great purpose, in facilitating as well as extending his efforts, and in bringing into exercise his peculiar powers. He was fitted to be a translator; still more, perhaps, to be a conversational preacher to the natives amongst whom he itinerated; and an all-seeing wisdom guided him to his appropriate sphere.

Chamberlain was a *martyr;* not, indeed, that he was assassinated by ruffian hands, or fastened to the burning stake; but he was a martyr to the cause for which he laboured,—for which he died! How many missionaries in similar circumstances would have changed their climate months and even years before he made the attempt; nor do we imply that it would have been a censurable conduct; rather, we blame, while we admire an intrepidity, a perseverance,—a tenacity, in fact, that held on to the last,—that held on too long. But why did he so often quit and return to his post? why struggle to retain his position amidst the faintings of nature, and especially during his last year, under the

increasing pressure of disease? Oh, it was a sublime contest,—a fight of the indomitable spirit of an unearthly heroism against the powers of nature and the principalities of darkness! It was a self-sacrifice to a sense of paramount duty; therefore did he persist in preaching, conversing, translating; nor would he abandon the field or the weapons of his warfare, till death terminated the contest. There he lies buried in the ocean-depths, till the resurrection of the just! The smooth and yielding sea admits no monumental marble with its eulogising epitaph; but he has a monument on the land in the works of faith and labours of love he accomplished, and an epitaph glorious and imperishable, written on the stones of the missionary temple.

The station at Monghyr enjoyed, after her husband's decease, the assiduous and effective aid of Mrs. Chamberlain. Under her superintendence, the native assistants pursued their labours, worship was maintained in the chapel, the four schools prospered, and proofs were given of good being accomplished. Mr. Leslie was sent in 1824, as successor to Mr. Chamberlain. He found, on his arrival, the general state of the church and schools encouraging; and having diligently applied himself during the voyage to the study of Hindostanee, he was able in about six months to address the natives. In a year or two, the schools were increased to thirteen, in consequence of a request from Mohammedan parents, who permitted their children to read the christian books, which had hitherto prevented their attendance. The character of the native population also rapidly improved; so that,

instead of the vulgar abuse which had formerly attended their labours, their itinerants were heard with fixed and respectful attention.

With regard to the insular stations, it does not appear that any very great progress was made during the years in question. In CEYLON, the whole of the New Testament was published and part of the Old prepared by Mr. Chater, in connexion with a wesleyan and an episcopalian, in 1819. In 1820, his opportunities of preaching in Cingalese and Portuguese increased, and two who had been budhist priests made a profession of christianity. His domestic trial was great, however, in the loss of his wife on her way to Europe. Some good also seemed to arise from the labours of Mr. Siers at Hangwell. In 1823, there were seven schools under Mr. Chater's direction, containing two hundred and fifty children. About the close of the year, the whole Bible was translated. He had also revised his Cingalese grammar, and published tracts in that language and the Portuguese, which were well received. After a long season of sterility, a little spiritual productiveness, though but little, appeared in 1824, in the addition of eight members to the small church. To these, others were added in the following year; but the schools fluctuated, from sickness and other causes. After another year, however, the congregation at Columbo had considerably increased. The employment of native Cingalese to read the Scriptures to their countrymen had awakened curiosity and attention in the villages.

JAVA continued to be interesting as a missionary field, though not remarkably productive. Both Mr.

Robinson and Mr. Bruckner, the former at Batavia, and the latter at Samarang, persevered year after year in their work, though their efforts were repaid with few conversions. Immediate success is not the measure of duty or fidelity. The principal achievement was the translation of the New Testament by Mr. Bruckner; this would speak where the living voice was unheard, and when it would cease to be uttered. The expectations which had been formed from the application to the king of the Netherlands not being realised in the removal of those difficulties which had obstructed the mission, Mr. Robinson changed his residence in July, 1821, for Bencoolen, whither he had been invited to proceed to join Messrs. Burton and Evans. These brethren had been sent out by the Society in the previous year, and had formed a station at Fort Marlborough in Sumatra, at the suggestion of Sir T. S. Raffles, the governor. Subsequently Mr. Robinson and Mr. Nathaniel Ward occupied this station; the former employing his knowledge of the Malay in preaching and in composing a number of elementary books, the latter in managing the press; ill health, however, afterwards compelled his return to Bengal. Mr. Evans, finding himself unequal to the combined exertion of conducting the school, and acquiring the native language, removed to Padang. Mr. Burton's attention had been excited to the state of the Battas, a tribe in the northern part of the island of Sumatra, whose moral degradation is sufficiently obvious from the fact that they not only ate prisoners taken in war, but ate the criminal alive, as a capital punishment. It was remarkable, that just before the arrival

of the missionaries, they had sent a deputation to the British governor to know of what religion they should be! After an exploratory visit, Mr. Burton went with his wife into that region of difficult and self-denying labour, fixing his residence at Sebolga, a Batta village in the bay of Tappanooli, the rajah having presented him with a piece of ground for the erection of a house. In the course of a year, Mr. Burton had made considerable progress in the language, and besides commencing a translation of the inspired volume, had issued some Scripture tracts. On one occasion, when he had been reading the commandments to a few people under a shed, the rajah, who made one of the number, uttered these remarkable words,—"Well, if the white people, and Chinese, and Hindoos, and Achinese, and Neas and Batta people, should with one heart all adopt these commandments,—spears, swords, and guns would be of no further use; we might throw them away, or *make hoes of them!*"

In 1825, a formidable insurrection against the Dutch government, affected materially the affairs of the mission in the islands. So much success attended the padries, or insurgent reformers, that Mr. Burton and his family with the females of an orphan institution under his care, were obliged to hasten away to Calcutta. The timid Battas had determined to become mussulmans when the invaders possessed themselves of the country. Mr. Evans also retired from Padang, in consequence of the restrictions imposed upon the direct promulgation of the gospel; and ultimately, under medical advice, to England. The state of political affairs induced the committee also to instruct Mr. N. Ward to proceed to Bengal.

CHAPTER III.

SEPARATE OPERATIONS OF THE SERAMPORE UNION, FROM 1827 TO 1837.

THE stations immediately connected with Serampore at the time of its severance from the Society, were the following:—

1. *Jessore*, occupied by Thomas.
2. *Dacca*, „ O. Leonard and D' Cruz.
3. *Chittagong*, „ J. Johannes.
4. *Arracan*, „ J. C. Fink.
5. *Dinagepore*, „ J. Fernandez.
6. *Benares*, „ W. Smith.
7. *Allahabad*, „ L. Mackintosh.
8. *Futtyghir*, „ J. Richards.
9. *Delhi*, „ J. T. Thompson.

Six Asiatic young men were studying at the college; and Messrs. Mack and Swan were professors.

The three kinds of agency employed in connexion with the stations consisted of,—1st, *natives*, through whom they doubtless rightly conceived the gospel would ultimately obtain its greatest diffusion. They could visit their countrymen in the most retired places, converse with their most learned pundits, and unfold in their own language the glory of redemption by Christ. In the infancy of christianity in India, however, they were unable to labour unsustained and unguided by other agencies; and the Serampore

brethren imagined that a system of training from their childhood in the college, where they were to be instructed both in science and Scripture, would be of essential importance in preparing them for future usefulness. 2nd, *Asiatics*, or those who who were born in the country of European parents, at least on one side. These, though educated in European habits, were from infancy inured to the climate, and acquainted with the native language and ideas. It was an advantage that the sum required for their support was only about one half of that which was found necessary for a missionary from England. Of this class were Thompson, Fernandez, Smith, Mackintosh, and others. 3rd, *Europeans*. In addition to all the other means of usefulness, it is obvious that their knowledge and influence were of the highest importance, when exerted in connexion with bands of three, four, or five Asiatic and native agents. In aid of these stations the Society had voted £3,000, in 1824, 1825, and 1826; £1000 each year.

Native schools for the instruction of boys had now been established about ten years; and recently the education of female children, hitherto supposed to be impracticable, had been introduced. In Serampore there were *thirteen* schools composed of Hindoo girls; *four* or *five* at Dacca; and at least *three* at Chittagong. The children included the daughters of mahommedans as well as Hindoos, who received instruction with the greatest readiness and pleasure; and in all the schools, male and female, the Scriptures were introduced. It appeared that the schools were capable of almost indefinite multiplication; and as a means of guiding

the earliest thoughts, and fixing the habits of an ignorant and degraded people, their progress was an important auxiliary to the publication of the gospel.

SERAMPORE.

Carey, Marshman, J. C. Marshman, Mack, Swan.

During 1827, eleven persons had been received into the church, some of whom resided at Barrackpore. The college funds maintained fifty-eight students at the close of the same year; of whom seven were in European habits, or those termed Anglo-Asiatics; twenty-three natives in the Sungskrit class, seven in the preparatory school in Serampore, and twenty-one in the grammar-school at Sewry in Beerbhoom. The students in European habits consisted of those who were receiving instruction, with the view of being employed as missionaries. The object of the native class was to provide for the education of native christians, some of whom would, it was expected, carry a christian influence with them into the different situations they might occupy in after life; while others might be selected for the christian ministry, should they exhibit the talents and the heart for that sacred work. Dr. Carey lectured twice a-week as theological professor. The report of the college in 1829 referred to several grounds of encouragement. A charter had been obtained. The progress of the students in European habits had been satisfactory; and several had entered on the work of imparting the knowledge of the Scriptures to the natives of India. A greater number of native christian youths had been trained in the institution than in any preceding year.

"Upon the first ten years of the college," they say, "the committee look back with mingled feelings of gratitude and regret,—with gratitude for the many tokens of favour which it has experienced from friends, and with pleasure at the enlarged field which is now opening to its exertions; but with regret that so many obstacles have intervened to frustrate the hopes of friends, and to retard the prosecution of those views which the committee hoped to have realized in a shorter period.

"During the last seven years, the college has, with the exception of a short period, enjoyed the benefit of only one professor. Of the students who were originally received into the institution, by far the greater part, alarmed at the prescribed course of study, have gradually dropped off, leaving the committee the task of commencing anew with fresh students. These circumstances have tended to discourage the mind. Nor has the pecuniary assistance received been altogether unmingled with disappointment. * * * But amidst these discouragements and difficulties, the committee are convinced that its friends will feel a pleasure in remarking, that the ten first years of its existence have not been wholly without product. An institution of this nature, unless it opens with ample funds, must necessarily move forward in slow progression, enlarging its sphere of exertion, rather with reference to the increase of its permanent funds, than to the fluctuation of voluntary subscriptions. The funds which Mr. Ward raised in Europe and America, amounting to about 50,000 rupees, have therefore remained untouched, and a fund has been formed for

native tutors in this country, which is gradually increasing, and may, if not interrupted, in a few years, yield an interest equal to the requisite expenditure. With the exception of a part of one of the professor's houses, the buildings have been erected. A charter has been obtained, which secures the college from dissolution, and enables it to receive endowments. A library of nearly 5000 volumes has been collected. It possesses a philosophical apparatus, the largest in the country. An efficient European class has been formed, several of the students of which will have completed their term of study at the close of the next year, and be prepared to enter on active missionary labour; a large body of native christian youth is far advanced in the study of Sungskrit, with minds prepared by the severe application it has induced, to enter on the study of the sciences and general literature; and steps have been taken to prepare other youths of christian parentage for the exercises of the college."*

On the fifth annual examination of the native female schools, held in the college in 1828, it appeared that the progress was considerable in reading and geography. A little class of eight children, from the age of four to eight years, repeated the Lord's prayer.

When the assemblies called the Snan and Rut'h Jattras were held, the missionaries employed themselves in declaring the word of God, and distributing their religious productions. They had two stations; one permanent, being a small chapel on the road to Jugunnath's temple; the other temporary, being a

* Eighth Report of the Serampore College.

shed put up on the occasion, it being impossible to labour in the open air without protection, when, as Dr. Carey remarks, "our earth is iron, our heavens brass, and our rain powder and dust." The Snan, or bathing festival, is in May; the Rut'h, or car festival, in July.

Dr. Marshman arrived from Europe on the 24th of June, 1829. On the 8th of July, Mr. James Rae was ordained to occupy the first new station at Goamalty, in Assam, about 240 miles north-east of Serampore. This station, it was presumed, would open another way of communication with the Burman empire. A second new station was formed at Barripore, thirty-one miles southward, to whose poor inhabitants Mr. Rabeholm, a country-born young man of piety in an attorney's office, readily devoted himself. A third new station was fixed at Burrishol, or Burisaul, in Backergunj, 140 miles eastward, to which Mr. John Smith, a native of India, was appointed. It is interesting to observe that not only these, but all the then existing twelve stations in connexion with Serampore, were occupied by men who were brought to the knowledge of the truth in India itself.

Native female education had acquired new interest from the recent abolition of suttees, which for twenty centuries had been the deep disgrace and bane of Hindoo society. In the appeal made to the public in 1830, occurs the following passage indicative of the state of their affairs:—"The only members of the mission who have it in their power to contribute to its funds, are Dr. Carey, Dr. Marshman, and Mr. J. C. Marshman. They do contribute to the utmost of their ability; but it has pleased God greatly to

curtail that ability. The British government have just abolished the professorships in the college of Fort William; and Dr. Carey, being reduced to a pension, has suffered a loss of 500 rupees per mensem. He will, therefore, not be able hereafter to contribute more than 300 rupees monthly to the funds of the mission. Dr. Marshman's very heavy expenditure during his long and important visit to Europe,—no part of which he allows to be defrayed from the contributions to the mission,—prevents his having much now at his disposal; and, indeed, the schools under the care of himself and Mrs. Marshman have so much declined in his absence, as greatly to abridge his resources, independently of his late extraordinary expenses. He has no prospect of being able to do more than Dr. Carey. Mr. J. C. Marshman, in conducting the printing office and the paper mill, is overburdened by obligations contracted in the erection of the college, and in carrying on the mission when we were without support from Europe; and he cannot, at present at least, without sinking just so much in debt, exceed the contributions of his senior colleagues. We have thus at our disposal 900 rupees monthly, the proceeds of our own labour. If the whole of this were available for the support of our missionary stations, we should still have a deficiency of nearly 400 rupees monthly in this vital department alone, besides the whole of the pensions to our widows and orphans. But it will frequently happen that a considerable sum is wanted for the printing of tracts, for the current expenses of the college, and other occasional demands; and then, as we have no other resources, we are constrained to

take just as much as is needed from our contributions to the stations.

"We acknowledge with gratitude that we have been favoured with several liberal donations from friends in India. They have been of the utmost importance to us in this time of our need; but they are altogether inadequate to our full support. This, then, is the great object of our appeal. We entreat of the christian public a few hundred pounds per annum; for we have them not ourselves. We do not even know how to borrow them, in the expectation that relief will eventually be sent to us; for we have no reserved and unappropriated funds, on the security of which we could ask from any one a loan of present supplies."

Notwithstanding the effectiveness of other labours, very few were added to the church, and little fruit resulted from the village itineracies in 1830; but the faith and patience of the missionaries were unabated amidst these depressing circumstances.

In May, 1831, Dr. Carey writes in an affecting strain, stating that his race was nearly run, being on the eve of seventy, and much weakened by repeated bilious attacks; but in October, he speaks of having resumed his labours in preaching, which had been suspended by repeated attacks of fever, and of his usual efforts in correcting and bringing through the press the different versions of the Scriptures.

During this year seventeen joined the church, fifteen of whom were natives of Bengal; and of these five were students in the college. One native was removed by death, and several afflictive cases of discipline had occurred. At the close of 1830, the number of

members was sixty-three; at the close of 1831, seventy-five. Some of the youth in the college, European, East Indian, and native, went out in company every sabbath, to make known the gospel to the heathen. In the course of the year, 6817 tracts were distributed in Serampore and the vicinity, and 196 gospels.

After having given a gloomy account of the church in Serampore in 1831, Mr. Mack states that at the close of the year a considerable movement appeared. Several young people desired to join the church; and some in middle life, who had been sitting for years under the sound of the gospel, perfectly insensible to its value, were roused to a concern of mind about salvation. "Our young members," says Mr. Mack, "appear to have grown together in one spirit of godly fear, and gravity, and decision, in the service of our Redeemer, *in a manner which I have never before witnessed.*"

About the commencement of 1832, Mr. Robinson joined the Serampore mission, with Gorachund and Ram-hurree.

In a letter dated May 23rd, 1832, Dr. Marshman says, "I spent an hour at tea with dear brother Carey last night, now seventy and nine months; and he was in the most comfortable state of health, talking over his first feelings respecting India and the heathen, and the manner in which God kept them alive, when even Fuller could not yet enter into them, and good old John Ryland (the doctor's father) denounced them as unscriptural. This is now at least forty-five years ago. Had these feelings died away, in what a different state might India now have been!"

Dr. Carey states, in a letter to Mr. Anderson, on the 11th of June, that he had just brought the last edition of his Bengalee Scriptures through the press. The last sheet had been ordered to be printed the week before. The Assamese, Cashmere, and Affghan first editions were proceeding with. Dr. Carey and Dr. Marshman were now associated with Mr. Mack as co-pastors. In September, Mrs. Ward died. Dr. Carey's address at the grave is referred to as peculiarly impressive. He spoke of the holiness and happiness of the heavenly state, his conceptions of which were very elevated and interesting; and he seemed to long for and contemplate a happy meeting with his friends who had already entered into the joy of their Lord.

Mr. John Leechman, who had pursued his studies first at Bristol and then at the university of Glasgow, was set apart as a missionary at Edinburgh, on the 3rd of July, 1832; on the 25th, embarked at Liverpool for Bengal; and arrived in India in November.

Chodron fell asleep in Jesus in September. He is described as a dear brother and fellow-labourer, whose life and conduct bore testimony to his godly sincerity. In labours he was pre-eminent, and spoke the language admirably. He was in connexion with the Lol Bazar church in Calcutta, which had lately added eleven to its communion. About twenty members scattered through the different villages, were constantly visited by Chodron.

A very pleasing letter from Mr. Leechman, in April, 1833, furnishes a view of some proceedings at Serampore. "Our venerable Dr. Carey is in excellent health,

and takes his turn in all our public exercises. Just forty years ago, the first of this month, he administered the Lord's supper to the church at Leicester, and started on the morrow to embark for India. Through this long period of honourable toil, the Lord has mercifully preserved him; and at our missionary prayer meeting, held on the first of this month, he delivered an interesting address to encourage us to persevere in the work of the Lord. * * * We have also a private monthly prayer-meeting held in Dr. Carey's study, which is to me a meeting of uncommon interest. On these occasions we particularly spread before the Lord our public and private trials, both those which come upon us from the cause of Christ, with which it is our honour and privilege to be connected, and those also which we as individuals are called to bear. At our last meeting, Dr. Carey read part of the history of Gideon, and commented with deep feeling on the encouragement which that history affords, that the cause of God can be carried on to victory and triumph, by feeble and apparently inefficient means. On these occasions, as we are quite alone, we give full expression to the joys and sorrows, the hopes and fears, that agitate our spirits. Our friends at home are not forgotten on these occasions. Oh that our united prayers may be heard, that Christ's kingdom may come!

"A thousand things occur here, the mention of which would interest you greatly, could we find time from our numerous duties to send an account of them. The other evening brother Mack and I went to the pagoda where Martyn lived at Aldeen. A multitude

of natives were assembled to hear a learned pundit recite the Pooranas. A great many brahmins were present, and at the conclusion of that day's harangue, for it continues many days, brother Mack entered into conversation with one of the brahmins. He told us that the mother of a person of some importance was dying; that her sin had brought her to this temple, that she might be near Gunga; that he had brought the pundit to recite in her hearing the stories about their gods; that dying with the name of God sounding in her ears, she might immediately go to heaven. Brother Mack talked with him on the folly of such proceedings; but, alas, the people are bent on their idolatry. I was deeply affected to see the place that had been sanctified by the residence of the holy Martyn, by his prayers, and his communion with the Redeemer, thus desecrated by the abomination of idol worship. I have lately seen also all the horrid cruelties of the Churuck Pooja. Such scenes, I hope, I never shall behold again. Pran Krishnu and some of our native brethren were among the crowd, trying to distribute tracts, &c.; but the people were mad, and would not look at them. I left the scene with a very sad heart, and crossed over to Barrackpore, and preached to my little flock there, several of whom are very good people. Our Hindostanee congregation there is increasing very much; and I have just heard that there are several pious officers come, who will increase my little English congregation."

The labours of Mr. Robinson at Calcutta in the Lol Bazar chapel, and in the villages, appear to have been greatly blessed. In 1832, twenty-six were baptized;

sixteen had been added in 1833, when he writes the account in October, and more were expected. He had forty members in the villages. At the close of the year he was afflicted by the death of Gorachund, his long-tried and faithful assistant, whose last words were, "I am going to my Father and my God."

The "Tenth Memoir respecting the *Translation of the sacred Scriptures into the oriental languages*, by the Serampore brethren," was issued on the 1st of July, 1832. The statements it contains can scarcely be read without wonder and delight; for it shows not only their extensive and persevering labours in biblical translations, but the important services they rendered to the cause of literature in general.

The idea which they originally entertained was that of accomplishing a translation of the sacred volume into the vernacular language of that vast province in which they first landed; but all the surrounding countries appeared to them, from time to time, to present equal claims to their attention; and they eagerly sought to supply their spiritual necessities. Hence, having once acquired the Sungskrit, the parent of many of the oriental languages, they found a door of entrance to them, of which they at once availed themselves.

The entire Scriptures of the Old and New Testaments had, at this time, been printed and circulated in seven languages, that is, in six oriental tongues besides the Chinese; the New Testament had been printed in twenty-three languages more; the Pentateuch and other parts of the Old Testament had been also printed and circulated in several of these languages into which

the New Testament had been completed; and portions of the Scriptures had been printed in ten others, or in all forty languages; so that upwards of two hundred and twelve thousand volumes of the Divine word, in forty different languages, had issued from the Serampore press during thirty years. "If," say the missionaries, "we reckon the Chinese population, according to the most moderate computation, at one hundred and fifty millions, these languages embrace the vernacular tongues of two hundred and seventy millions of immortal beings; one hundred millions of whom are, in fact, either our fellow-subjects, or living under the immediate influence of our government.

"That a work of such magnitude and such importance should have been accomplished at an average annual expense of no more than £2500 sterling annually, may also well prove a source of gratitude to all those who have contributed; and the more so, since this must be ascribed, under God, to the disinterested christian spirit of the translators, who have laboured in this cause without fee or reward from any man, not forgetting the printers, whether Ward or Marshman, who have executed their part all along at the lowest charge. The entire amount received from the beginning has been £80,413. 8*s*. 10½*d*. Of this sum, somewhat more than £72,000 have been expended as above; and about £5500 on certain printing presses, types, books, &c., sent out, which have abundantly served their purpose. The remainder was for incidental expenses. Of the above sum £5439 have been contributed by the translators and their friends in India itself,—to say nothing of their personal expenditure in

founts of types and the improvement of paper. The average of £80,000 for thirty-two years is £2500."*

The memoir further contains a tabular view of the number of volumes and pages of the Old and New Testaments which passed through the press in about nine years from the period of the preceding account. There were *ninety-nine thousand volumes*, and upwards of *thirty-one million pages*.

It has been intimated that literature also was deeply indebted to these distinguished translators and printers of the word of God. For the satisfaction of oriental scholars, a list is given in the memoir of other publications of the Serampore press besides the scriptural translations. This consists of grammars, dictionaries, histories, translations, tracts, and other pamphlets, by Carey, Marshman, Ward, and others, in various languages. It is scarcely possible to estimate the extent, or fully to appreciate the value of these diversified labours; for after making all the deductions which the most sober judgment or the most scrutinizing jealousy might be disposed to make, it cannot be questioned that the immortal celebrity of these men has been fairly earned, when we advert to the light they have thrown over the pages of the world's literature,—the stimulus they have given to the drowsy intellect of the east, and the victory they have gained over the vain boasts and banded infidelity of the west,—the improved state of society, by the diffusion of general knowledge and the influence of unblemished conduct and exalted virtue they have produced among native heathens and

* Memoir, pp. 58—62.

once semi-barbarised Europeans,—and above all, in connexion with their proclamation of the truth, their publishing and embalming the doctrines of salvation in the living languages of half the globe.

Near the close of the memoir, the Serampore missionaries state, as a motive for gratitude, that the "original mover of this great design is yet alive, and though feeble, in the full possession of all his faculties." This cause of gratulation was not, however, of long continuance. Remarkably preserved amidst his abundant labours in the sultry clime of India, nature at length yielded, and within a few months from the date of this document, CAREY was separated from his fellow-labourers by a gentle dismission to the world of spirits. Truly it might be said that one of the greatest, if not the greatest, of the standard-bearers in the christian army fell. For several years he was visited by indubitable premonitions of the termination of his career, less, perhaps, in the intellectual than in the physical part of his being. Repeated illnesses of a serious kind occurred, leaving him feeble, but still never ineffective as to mental exertion, till towards the last. In a letter addressed to his sisters in June, 1830, he states that for a year and a half previously he had experienced successive attacks of fever, by which he was greatly reduced, and had often thought that the time of his departure was at hand; but he cheerfully committed his eternal interests to God through Christ Jesus. "I felt," says he, "that he had made a full atonement by the sacrifice which he had offered up; and that, eternal life being promised to every one who believes in him, I

might look forward with humble expectation to the time when all who are accepted in the Beloved shall be declared to be pardoned, justified, and made meet for the inheritance of the saints in light." Another letter, in July, 1833, intimates his conviction that it was the last he should write. All his children had visited him, from an apprehension it would be their final interview; but he revived, in almost, as he expresses it, a miraculous manner. In September, contrary to his expectations, he was able to write again, but speaks of having felt such extreme exhaustion that it appeared to him death would be no more than removing from one chair to another. He was then able to sit or lie on his couch, and now and then to read a proof sheet of the Scriptures. With little variation as to the circumstances, he continued to the 9th of June, 1834, the day of his emancipation from the body. His last will was found to contain this highly characteristic provision:—"I direct, that before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room; viz.

"William Carey, born August 17, 1761, died——

'A wretched, poor, and helpless worm,
On thy kind arms I fall.'"

Simplicity of character, which is an element of true greatness, was possessed in an eminent degree by

Dr. Carey. It was not merely, in his case, that which consists in rectitude of aim and purity of motive; but a native modesty of mind. It was the conception of the object of pursuit and adherence, as great in itself, that held him to it; not any self-flattering notion that *he* was great because he pursued it, or pursued it in an extraordinary way. His decisions were not formed under the influence of pride, nor his actions persevered in from the promptings of vanity. When he first said to the little brotherhood in Northamptonshire, "Here am I, send me," the offer was a devout consecration of himself to God,—an act of pure, christian self-denial; and the joy of acceptance was the joy of faith. Had his brethren discountenanced his proposal, it is next to a certainty that his emotion would have been that of grief for the cause, rather than that of personal mortification.

The character of his benevolence was as expansive as it was pure; and it partook of that moral enthusiasm which looks on Alps as plains, and annihilates time and space as well as dangers. What ardour and comprehensiveness of purpose did he display when, writing from the Bay of Bengal, ere he had reached his destination, he thus expresses himself, "I hope the Society will go on and increase, and that the multitudes of the heathen world may hear the glorious word of truth. Africa is but a little way from England; Madagascar but a little further; South America and all the numerous and large islands in the Indian and Chinese seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathen, tormented in this life by means of idolatry, super-

stition, and ignorance, and subject to eternal misery in the next, are pleading,—yes, all these miseries plead as soon as they are known, with every heart that loves the Redeemer, and with all the churches of the living God. O that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in *him!*"

His manners partook of the character of his mind. They were plain. He was formed for activity, not for show; and hence, in the highest sense as regards his peculiar office, he was "a workman that needed not to be ashamed." There was the reality of labour, without the bustle and pomp of display.

Whenever a man is called in providence to do something in the doing of which he necessarily becomes distinguished, it is a singular advantage, both to himself and the undertaking, that he should possess the kind of character to which we have referred in union with mental and moral energy. Instead of exciting envy and producing prejudice, it is not unlikely, where there is no assumption or artifice, that those who are surpassed as competitors will be conciliated as fellow-workers and friends. What of pre-eminence is virtually disclaimed by an unsophisticated and modest simplicity, will often be conceded as an act of justice not to be disputed; so that in this respect, "he that humbleth himself shall be exalted." Carey acquired distinction on account of other qualities of mind and heart; but this was one of the noblest elements of his nature, and the proper basis of his fame.

He has generally been spoken of as having possessed

the greatest aptitude in the acquisition of languages, and therefore as peculiarly fitted for the work he undertook. This may be true; but it is not the whole, or the most important part of the truth. What is usually termed aptitude is somewhat difficult to define, and perhaps after all is but a compound of diligence and perseverance. Our opinion is commonly formed from success; besides that, in such a connexion, and with regard to such a man, when we speak of aptitude, meaning by it mere facility, we do not say enough, unless we bring into view higher qualities, with the promptings of superior motive. In mere capability or bias, there is nothing moral. The talent to acquire languages, which many possess who never apply it, or apply it uselessly, is not the first order even of intellectual endowments, though it may become akin to genius when combined with the diligence to pursue, and the power to grasp the noblest purposes to which the attainment is applicable. But whatever might have been his original aptitude, it is certain that in Carey it was rendered secondary and subsidiary to the moral end. In the first instance, his object might have been the mere love of knowledge, and his facility the fruit of an active intellect; but as his faculties expanded, and his heart became sanctified, this thirst for knowledge gradually became power of a more exalted kind. That he was led to the study of languages—that he excelled others in the pursuit—that he had the moral vigour to labour at his humble vocation, and labour at the grammar and the lexicon at the same time, and with distinguished success,—were not only proofs of talent,

but manifest preparations of providence. He thus became an instrument, qualified by God himself, for the diffusion of his word through the regions of heathenism; and in his capacity to do so, we behold the seal of his heavenly commission.

An eminent scholar has remarked, that "at the time when Dr. Carey commenced his career of oriental study, the facilities that have since accumulated were wholly wanting, and the student was destitute of all elementary aid. With the exception of those languages which are regarded by the natives of India as sacred and classical, such as the Arabic and Sungskrit, few of the Indian dialects have ever been reduced to their elements by original writers. The principles of their construction are preserved by practice alone, and a grammar or a vocabulary forms no part of such scanty literature as they may happen to possess. Accustomed from infancy to the familiar use of their vernacular inflexions and idioms, the natives of India never thought it necessary to lay down rules for their application; and even in the present day, they cannot without difficulty be prevailed upon to study systematically the dialect which they daily and hourly speak. Europeans, however, are differently circumstanced. With them the precepts must precede the practice, if they wish to attain a critical knowledge of a foreign tongue. But when the oriental languages first became the subjects of investigation, those precepts were yet to be developed; and the early students had, therefore, as they gathered words and phrases, to investigate the principles upon which they were constructed, and to

frame, as they proceeded, a grammar for themselves. The talents of Dr. Carey were eminently adapted to such an undertaking, and combining with the necessities of himself and of others, engaged him at various periods in the compilation of original and valuable elementary works. His Sungskrit Grammar was the first complete grammar that was ever published; his Telinga Grammar was the first printed in English; his Kurnata and Mahratta Grammars were the first published works developing the structure of those languages; his Mahratta Dictionary was also one of the first attempts in the lexicography of that dialect; his Punjabi Grammar is still the only authority that exists for the language of the Sikh nation; and although he must concede to Holhed the credit of first reducing to rule the constructions of the Bengalee tongue, yet by his own grammar and dictionary, and other useful rudimental publications, Dr. Carey may claim the merit of having raised it from the condition of a rude and unsettled dialect to the character of a regular and permanent form of speech, possessing something of a literature, and capable, through its intimate relation to the Sungskrit, of becoming a refined and comprehensive vehicle for the diffusion of sound knowledge and religious truth."*

The same writer, after some critical and eulogistic remarks on the various grammars, dictionaries, and other philosophical publications of Dr. Carey, concludes

* Remarks on the Character and Labours of Dr. Carey, as an Oriental Scholar and Translator, by H. H. Wilson, Esq. M.A., F.R.S., Boden Professor of Sungskrit in the University of Oxford.

in these words :—"Enough has, perhaps, been said to show that Dr. Carey was a man of no ordinary powers of mind; that he was endowed with prompt and acute apprehension; that he must have been capable of vigorous and enduring application; that his tastes were varied, and his attainments vast; and that he perseveringly and zealously devoted all his faculties and acquirements to the intellectual and spiritual improvement of his fellow-creatures in the east."

In a valuable paper by Mr. Jonathan Carey, appended to Mr. E. Carey's memoir of his uncle, he says, "In objects of nature, my father was exceedingly curious. His collection of mineral ores and other subjects of natural history, was extensive, and obtained his particular attention in seasons of leisure and recreation. The science of botany was his constant delight and study; and his fondness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favourite retreat, and it is here he enjoyed his most pleasant moments of secret devotion and meditation. The garden formed the best and rarest collection of plants in the east, to the extension of which, by his correspondence with persons of eminence in Europe and other parts of the world, his attention was constantly directed; and in return, he supplied his correspondents with rare collections from the east. On this science he frequently gave lectures, which were well attended, and never failed to prove interesting. His publication of 'Roxburgh's Flora Indica' is a standard work with botanists.

* * * * *

"In objects of benevolence, my father took a prominent part. He, in conjunction with other gentlemen of the civil service, memorialised government for the abolition of infanticide; which object he saw realised by government prohibiting the offering of children to the Ganges at Saugur, where a guard to the present day is sent to prevent a recurrence of the horrid rite. He was also among the number of those who first urged the government to abolish *suttee*, or the burning of widows with the corpses of their husbands; and his assistance was afforded, under different administrations, in throwing light on the Hindoo writings on the subject, in order to induce government to abolish the rite; and he lived to see his hopes realised, in the steps which government ultimately took in putting a stop to the suttee throughout all the East India Company's dominions. In like manner, he also in various ways represented the evil tendency of the pilgrim-tax, and the aid afforded by the Bengal government towards the repairs and other expenses of the idolatrous temples at Juggernauth and other places of resort for pilgrims; and these exertions, though limited, he was gratified to find were more extensively taken up by others, and that they were likely eventually to prove successful.

* * * * *

"To all classes of people he was mild and tender in his deportment; and with those who were of the household of faith he particularly sympathised in all their sorrows and joys, and relieved the wants of the distressed as far as he was able out of the small sum

he reserved to himself; and if this failed, he never let them go without his advice and condolence. He was naturally of a lively turn of mind, full of spirit; and in society was interesting in his remarks and communications, and conveyed much information on almost all subjects."

Although Dr. Carey rose to extraordinary eminence chiefly by devoting himself to one object, yet he evidently possessed that kind of universality of mind, if it may be so called, which is generally seen to characterise genius. To the grand purpose for which he went to India were subordinated with conscientious scrupulousness all other pursuits to which he was led by his benevolent feelings or his mental tastes; such as his general desire of human improvement, and his particular attachment to botanical science; but he was qualified to excel in whatever might engage his attention. Had he been born in the sixteenth century, he might have been a LUTHER, to give protestantism to Europe: had he turned his thought and observations merely to natural philosophy, he might have been a NEWTON, to compose the Principia, and unfold the laws of gravitation; but his faculties, consecrated by religion to a still higher end, have gained for him the sublimer distinction of having been THE TRANSLATOR OF THE SCRIPTURES, AND THE BENEFACTOR OF ASIA. But his humility shone even brighter than his genius; and of all that he did, in one sense at least, the greatest and noblest act was the last,—the inscription written by his dying hand for his tombstone!

JESSORE.

Mr. W. Buckingham. Native Preachers,—Ram Soonder and Saphulram.

During 1827 this station remained in a very discouraging state, excepting that the schools for boys greatly prospered. In 1828, Mr. Buckingham was very diligent in itinerating with the native preachers; but the springing up of the good seed seemed to be deferred. There were only twenty members in communion, and the same number were either suspended or excluded. But in 1829, eight were restored, and two added to the church. The four schools were carried on with success, with an average attendance of 176. This mission suffered a great loss in 1830 in the death of Mr. Buckingham, who was a valuable missionary. He composed four of the best tracts in the Bengalee series. The immediate occasion of his death was a fever. He was carried to the grave by the members of his poor flock, with every mark of affection and grief; and the gentlemen of the station manifested their respect by following the body. Mr. Parry was requested to succeed him, and give up his secular employment at Burisaul; where, however, Mr. Smith's hands were strengthened by a second native preacher, Vishwanalk, who was educated in the college at Serampore.

In 1832, three women were added to the little church. In December, Mr. Parry baptized two men and one woman at Bhursapoor. His usual efforts at the melas were continued and somewhat enlarged; but the entire aspect of the station showed a discouraging

appearance, excepting that it was a centre of itinerant exertions of some interest and extent. The district was estimated to contain about twelve hundred thousand inhabitants, mahometans and Hindoos.

DACCA.

D'Cruz and Mr. O. Leonard. Assistant,— Mr. J. Domingo.

In 1827, D'Cruz and Mrs. Charles Leonard were removed by death; the former by a sudden and very rapid disease. He was at the time at his post, abounding in his work. "He had a deep sense of his own unworthiness of the Divine favour; but he knew the vast extent of God's forgiveness, and the power of his Redeemer to save, and without a shade of fear he committed himself to him. His humility, faith, gratitude, hope, and joy were all conspicuous. He died glorying in the cross of Christ. To him to depart and be with Christ was far better.

"As a missionary, Mr. D'Cruz excelled. He had read much both in theology and on other subjects, and he intimately knew and highly prized his Bible. He was a man of fervent piety, of great disinterestedness, and of generous concern for both the temporal and spiritual welfare of his fellow men, energetic in his labours, hardy, and patient of fatigue. If he was deficient in any thing, it was in mildness of manner; but his general excellence caused that easily to be forgotten. He had much endeared himself to his colleague, Mr. Leonard, and to all those who love the gospel in Dacca; and he was peculiarly well adapted for the sphere of labour which he occupied there. His

death was therefore felt as an exceedingly heavy stroke to the mission."

Early in 1828, three were added to the church by baptism; but it became reduced to four by removals. The health of Mr. Leonard also became precarious, and he lost his son. Mr. Domingo being found incapable of essential service in the schools, left; but the state of the female schools was on the whole encouraging. In the following year, the English congregation, which had almost disappeared, was formed anew. A congregation of natives were addressed twice in the week, in the school-house, besides that favourable opportunities occurred in visits to the Bengalee schools, where crowds invariably assembled to hear the children read. The schools had now enjoyed the support of the local authorities, and the inhabitants generally, for fourteen years.

No additions were made to the church in 1830. There were seven native schools, containing between five and six hundred scholars, who were constantly receiving instruction in christian truth. In 1831, they continued to prosper, and the Nuwab, for the first time, took an interest in them. The widows, with the other native girls, read before him at the public examination; when he expressed much satisfaction at their proficiency, and especially with the former, who were grown to maturity, and labouring for their livelihood, *instead of being sacrificed on the funeral pile.* Mr. Philip Paul, an Englishman, was sent, at the close of the year, to assist Mr. Leonard in his various labours.

Three or four were added to the church in 1832, among whom was Mr. Hogg, the quarter-master

serjeant. Eleven members sat down to the Lord's supper on the evening preceding the public baptism. "Why," says Mr. Paul, "should we despair?" In the little accomplished there was indeed enough to produce deep anxiety; but these are the circumstances in which the mighty power of principle is exhibited, and the true sublimity of the missionary character is seen bearing up amidst difficulties, disappointments, and self-denials. The schools remained in much the same state as before; the scholars acquitted themselves well at an annual examination, and read to the people assembled *outside to hear*; "and it was no unwelcome sight," observes Mr. Paul, "to behold *a little girl* of six or seven years, instructing from the everlasting gospel, in the way of salvation, those who perhaps once denied the sex to possess intellect." They were encouraged by the commander of a native regiment inviting regular preaching in the hall of his house which was situated in the centre of the lines. Meetings continued to be held at different houses, and the Bengalee congregation was pretty good.

CHITTAGONG.

Mr. J. Johannes.

The English school consisted of a hundred and forty children, most of them belonging to Portuguese poor families, of which a great part of the population consists. Mr. Johannes superintended three native female schools, and supported a school himself of thirty boys. There was also a native boys' school of sixty pupils. This faithful missionary, moreover, conducted

worship in Bengalee and English, and preached in the market-places and streets. He had free access, also, to the jail. In 1828, another female native school was established at Feringy Bazar. The English services were frequently attended by Roman catholics. Mr. Johannes, laboured with great uniformity from year to year; and the regular services of religion which he conducted, were attended by a considerable number of his grown-up pupils, and such as had left for their employments. He preached in the bazars and streets, and frequently in the jail, but with no obvious results, excepting that the knowledge of divine truth was gradually diffused.

In 1832, fever and cholera prevailed; Mr. and Mrs. Johannes with Mrs. Fink and their respective families, were affected by it, and several of the scholars in the school died. The model school went on satisfactorily. A few persons were baptized, and Mr. Johannes writes, "I have now been twelve years in Chittagong, and never felt that encouragement I do now, when I see Roman catholics searching the Scriptures."

The district includes about a million of inhabitants, and it forms the south-eastern extremity of Bengal. The people are a mixed race,—Hindoos, Mahometans, Arracanese, or Mugs; the latter being essentially the same as the Burmans.

ARRACAN.

J. C. Fink. Native Preachers,—Khepoo, Kallafree, Oogharee, Meearung, and Reepooway.

Eight persons were added to the church in 1827. The church was divided into three parts; one in the

christian colony, formed afterwards at Krueda, a place surrounded by jungles, on an island of the same name, and situated in the midst of the Arracanese; one at Akyab, the European station, where were seventeen members; and one at Kim-Kywon, where were eight members. Their conduct was exceedingly consistent, though the members were scattered.

The Periodical Accounts of the Serampore Mission furnish the following statement. "In March last, (1827,) an affecting circumstance occurred in the christian colony, which is well worthy of record. A young man, the youngest brother of Meearung, the native preacher, went with others to cut down timber in the jungles; and as a large tree was in the act of falling, instead of running away in the proper direction, he ran so that it fell upon him. His companions immediately came to his help, but he was so bruised, that after lingering seven days, he died. He had not been baptized, but he appears to have given very satisfactory evidence of piety, and to have walked worthy of the christian profession. During the seven days of his protracted agony, he put up almost hourly prayers to the divine Redeemer, entreating him to save his immortal soul. Nearly at the moment of his dissolution, he was asked, upon what he rested his faith and hope of salvation. He replied, 'Only upon the Lord Jesus Christ, who alone is able to save me;' and then turning to his brother, he desired him to look amongst his clothes, and see what money he had left. His brother did so, and found there was only one rupee. He took it, and desired it to be sent to Mr. Fink, with these words: 'Take this, which is the whole of my

riches at my dying hour, and be pleased to send it to Serampore as my first and last contribution towards the printing of the Burman Scriptures, from which I have received that spiritual knowledge which has made me wise unto salvation.' Soon after, he fell asleep in the Lord."

In 1828, Mr. Fink's prospects seemed pleasing. He baptized a man of eighty. He was visited by several of the Mugs, and his attendance at the jail appeared to be useful. The native Oogharee died on the 18th of May, and his loss was severely felt. His end was very happy, and his dying admonitions, especially to his father-in-law, an idolater, very pointed, and illustrative of the strength of his own faith.

The mission was considerably extended in 1829. To his ministrations in the native language, Mr. Fink added two services in English on the sabbath, and one in the week, for the benefit of the *assistants in the public offices*, of whom one made a public profession. Besides himself, there were now six native preachers engaged in diffusing the gospel in Arracan, occupying five stations. Among six added to the church during the year, five were natives of the province. In 1830, Mr. Fink and the native preachers continued their exertions with increasing hope of success. A permanent chapel for the Mug congregation was opened in March in Akyab. In April, the *sixth* native Arracanese, Kyo-jorhee, was ordained to the sacred office. "Here," say the Serampore missionaries, "is an occasion worthy of remark. An East Indian and Arracanese, (Fink and Muthoor,) in the presence of a native christian church, engaged in the ordination of

another native, who had at one time been an idolatrous priest !"

During 1831, the only addition to the church was a *priestess*, who joined at Akyab. An English school was commenced there in November.

In April, 1832, the school-room was finished. A gentleman (captain D.) intended to erect a workhouse, and connect it with the school, that the children might be able to learn several useful trades. Cholera prevailed greatly in Akyab, and diminished the attendance on religious services.

DINAGEPORE.

Ignatius Fernandez. Native Preachers,— Niamut-ulla and Bhoodoo.

The number of the church, in 1827, was ninety-two; but of these, in the course of the year, seven were excluded, and two died. In 1828, a few were added. In 1829, three whole mussulman families, consisting of seventeen persons, and some other individuals renounced their religion, and joined the christian community. Two schools, however, were discontinued, a Persian and a Bengalee, for want of support; but an old one, established by Dr. Carey before he left the district, remained, consisting of seventy scholars. In 1829, the church lost eight members by death, and only three were added to them; but Mr. Fernandez had the satisfaction of witnessing the uniform christian conduct of the survivors. The number of members was about sixty-eight. On the 27th of December, Mr. Fernandez expired in his seventy-fourth year.

He had suffered much during the previous six months from fevers; and at length, worn down by disease, he went to Serampore to die in the presence of his brethren. He was cheerful throughout his illness; "a celestial serenity marked every word he spoke." Dr. Carey thus refers to him: "Last Lord's day evening, I was called to perform the—shall I call it pleasant or painful office, of delivering a short address over the grave of our beloved brother Fernandez. He died about three o'clock in the morning, aged nearly seventy-four years. He arrived at Serampore at the beginning of last week, extremely weak and feeble. His first words to me were, 'My dear brother, I am come to lay myself with you.' The state of his mind was exceedingly desirable; he expressed a firm hope in the divine promises, and died full of joy in the Lord. He did not appear to have any particular disease, but was literally worn out. Brother Fernandez was, I believe, the first-fruits of this mission to Christ. Mr. Powell, who went out at the same time with brother Thomas and myself, was brought to the knowledge of the truth about the same time that brother Fernandez was, which occasions my speaking with doubt about who was first. I first saw him in 1796. He was then building a dwelling-house at Dinagepore, which, he said, he intended for the worship of God, and invited brother Thomas and myself to preach at the opening of it, which we soon after did. From that time till this there has been preaching in it; and our late brother was the instrument of collecting the largest church in Bengal. It now consists of nearly one hundred members, and when we take into account

those who have died in the Lord, the number must amount to one hundred at least. These will be his crown of joy in the day of the Lord Jesus."*

Mr. Fernandez was born at Macao on the 31st of July, 1757, and was therefore seventy-three years and five months old. He came to Bengal in March 1774; and of the fifty-six years which had since passed, he had spent forty-four in Dinagepore. In 1795, he obtained an old Bible from a Hindoo friend, by which it pleased the Lord to bring him in some degree to the knowledge of himself as a lost sinner, and to feel his need of a Saviour, even Jesus Christ. During the following year, he became acquainted with Dr. Carey and Mr. Thomas, and by them was taught the way of the Lord more perfectly. From that time he was associated in all their efforts for the conversion of the natives of India; and we believe that the ministry of no other missionary in Gangetic India has been so extensively blessed. In his long christian profession, a spot may possibly be found; yet he was a humble, compassionate, disinterested, and devoted servant of the Lord Jesus, whose memory will long live in the churches of India.

Mr. Hugh Smylie succeeded him, with whom was united Mr. Bareiro, one of the students of Serampore college. The year 1831 was a year of great trial, owing to the anxiety and trouble of winding up the affairs of Mr. Fernandez, and the repeated attacks of fever which both Mr. Smylie and Mr. Bareiro, had suffered. The former went to reside at Sadamahl,

* Letter to Mr. Hope of Liverpool.

where he found no opposition, and the people around, who are chiefly mussulmans, listened to the word with considerable attention.

Much illness prevailed in 1832, and Mr. Smylie and Mr. Bareiro were compelled to leave their station for some time, both having been much reduced by sickness.

BENARES.

W. Smith. Native Preacher,—Sivadas.

The missionary's labours were abundant, and attended with some success; though only two were added to the church during the year 1827. Sivadas died on the 6th of September, 1828. He was succeeded by Ram Dass, when the church consisted of ten members. Two European soldiers were baptized at Chunar, in April. The boys' school under Mr. Smith's care prospered; the books used were Hindee gospels and tracts. Mr. Smith conducted small meetings in private houses, made frequent excursions, and preached at his native school, the ghats, in the market-places, and the melas. Several additions were made to the church in 1830; among them a pundit, who had learned to suffer, and to take joyfully the loss of all things for Christ. In 1831, three were added; one of them, Siva Ram, was a brahmin and pundit, who stood fast amidst much opposition. One member was excluded. The number in communion was thirteen. The boys' school at Rajaka-dwara contained forty-one scholars, ten of whom read the Scriptures with fluency.

Ram Dass died in October, 1833. When Mr.

Smith visited him, he said, referring to the severe pain in his chest, "It is not to be compared to the suffering of Jesus Christ, on whom all my hope of salvation depends. How wonderfully he has drawn me from the shackles of idolatry! and I am sure he will not forsake me now."

ALLAHABAD.

L. Mackintosh. Native Reader,—Gopaul, who kept a promising school in his house, consisting of about twenty young men.

In general this was a small, and not a very thriving station. Five members of the church resided in the fort. An encouraging example of the power of religion was afforded in the death of Seetaram, at Goruckpore, who had formerly been the native preacher at Allahabad. His dying testimony was throughout admirable. One of his last expressions was, "This undeserving creature is not worthy that the Lord Jesus Christ should receive him to himself; but what he does is entirely of his own free mercy."

Mr. Mackintosh frequently addressed the people, and circulated tracts at large melas or assemblies, and often with effect; but alas, here, as elsewhere, multitudes would dispute and listen, but not turn to God. He has detailed many interesting conversations in his journals, and on some occasions showed considerable tact. A pundit said on one occasion, "Produce me an instance of one who has been affected by, and has believed your report." "Well," said he, "it shall be one that was no less than a bigotted brahmin, and the son of a zemindar, who was most completely absorbed

in all the customs, manners, and religion of the Hindoos." As Seetul was sitting by him, he stretched out his hand, and clapping him on the back, exclaimed, "Here is an instance; let him speak for himself." Accordingly, Seetul declared in the midst of the crowd, what the Lord had done for him, and what were the benefits and spiritual comforts which he now enjoyed.

No additions were made during 1830. The church consisted of nine members, five of whom resided in the fort. In 1831, the church was farther diminished by the removal of two of its members to Monghyr.

Mr. Mackintosh states that in August, 1833, he baptized a young man of European descent, the head writer in the collector's office; and also Hurnam Singh, an inquirer whom he had gained at the mela.

DELHI.

J. T. Thompson. Native Preacher,—Sookha Misr.

During the greatest part of the year 1827, Mr. Thompson was absent on important missionary tours; but employed himself at home, from June to October, in composing tracts for distribution, writing a Hindostanee commentary on Matthew, conversing with the people, and conducting worship in his own house and in the cantonments. Mr. Thompson travelled regularly to the annual assembly at Hurdwar in April; and in November to that at Goormacktishwer; and thus had opportunities of distributing the Scriptures in the Vikaneer language, to the west of Delhi; in the Marwar and the Goozeratee, to the south-south-west; in the Nepalee to the Goorkhas, on the east-north-east;

in the Punjabee on the north-west; in the Pushtoo to the Patans and Affghan horse merchants; and in the language of Cashmere, to the north of Delhi. The visit of Mr. Thompson to Hurdwar in 1828 was deemed peculiarly interesting, from the number of conversations he had with persons who came from extraordinary distances, and the numerous opportunities he had of tract and book distributions. The following brief extracts from his journal may serve as a specimen of his valuable labours:—

"Yesterday evening, a singular man, a gentleman's servant, came forward in the crowd, and taking up a tract read it, and seemed to show great regard to the name of our Saviour; then, breaking off, said, 'This is the true Incarnation, and he alone can give ease to man; but, alas, these people are ashamed of confessing him.' I took up the subject, and stated our Lord's words on the point. The man acquiesced, and went away, lamenting as before.

* * * * * *

"The people from the Company's provinces not having come in great numbers, the distribution to-day was mostly among Sikhs on the west, and Goorkhas far to the east-north-east. The sight of several of the hardy Goorkhas on duty here, sitting with their books and tracts in the guard-room and among the people of the fair, reading, was not a little delightful. I well remember the regret with which I viewed their avidity for books some years ago, and the busy efforts of the brahmins to supply them with mental poison; but blessed be God they have since been furnished with Nepalee gospels, and Goorkhalee tracts, a compendium

of astronomy and geography, the Digdurshun and other school books, with every thing published in Hindee; and every one now beholds with pleasure their progress in knowledge and their love for books. Some very young boys are able to read, and old men are not devoid of a thirst for knowledge. The sight of these men reading is truly delightful, and affords no little encouragement.

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"While reading and conversing, I observed an aged Hindoo of Peshour shed tears, though I cannot think he understood much. Yet when a man asked for the Niayu shaster, he quickly replied, '*The Niayu is full of contention, and gives no satisfaction:* these books point out an easy way, and *there is no contention in them.** I am quite satisfied that all who take books know that they are the scriptures of *our* faith; most know them to be unfavourable to idolatry, and a system of works or human performance, and not a few are aware of their particular tendency to supplant other objects of faith; yet they consider the gifts of books containing the name of God as a *poonyu*, or act of righteousness, *bidya-dan*, *jug*, *usmed*, &c.; and some persons who take books themselves will not hand a book to another, but will have me to do it, as though some of the merit of the distribution would otherwise be lost to me!

* The Niayu, by the sage Goutumu, is the chief or only system of philosophy taught in Bengal. It is full of contention indeed. Though allowing God to be the Creator, preserver, and regenerator of all things, it maintains the eternity of matter and numberless absurdities.

"Yesterday evening a brahmin of Lahore (1356 miles from Calcutta) came to my tent, having taken books in the day, but found no opportunity of conversing with me among the crowds. The Sungskrit Psalms delight him much, and he finds himself introduced into a new world, or forced to reason in a new way respecting the Hindoo supposed incarnations, by reading the tracts on that subject. This evening, also, he spent about an hour with me while I had reading, and discoursed and prayed with my hearers from John x. A Sikh of Rawel Pindee, (only sixty-eight miles from the Indus,) who took books to-day, said he had some years ago met with the Neeti-buchun, a Punjabee tract, and had read it so often that he had almost got it by heart. An aged Sikh of Lahore, having attended and sat near me two or three times every day, took leave this morning, carrying a Testament and Psalms with him, and having first knelt with me for prayer. As I close every day's intercourse with the people at the Pyree with prayer, I find a number of persons come statedly for the purpose, and stand with great seriousness."*

In 1829, Mr. Thompson mentions having circulated

* The Pyree or Paree, at the base of a mountain projecting towards the river, is the far-famed bathing spot, repnted holy, where there is room for only two persons to pass abreast. This occasions the most lamentable consequences. In 1819, four hundred and thirty persons were crushed to death, owing to a desperate rush of the pilgrims. The assembled multitude amounts to two or three thousand; but once in twelve years, when Jupiter is in Aquarius, at the time of the sun entering Aries, the number is not less than *one million*, and it was estimated as high as *two* in 1819!

nearly six thousand books, pamphlets, and tracts, in Hindee, Oordoo, Sungskrit, Nepalee, Punjabee, Persian, and Arabic. At the Hurdwar annual fair, in 1830, he distributed, in at least six languages, 2200 volumes,—single gospels, pamphlets, and tracts. The word preached in various places to multitudes, was regarded with "great and serious attention."

The students of the native college of Delhi evinced great anxiety to be furnished with the Scriptures and other books in English, Hindee, and Persian. Inquirers from time to time presented themselves, of an interesting character, particularly one of the name of Seva Dass, a Kuberee Sand. The Sands reject idolatry, and regard the Ganges like any other river. They profess to believe in one invisible God, and are taught that the soul is immortal, and of the greatest importance; but have no temple nor any regular priesthood. This sect is almost two hundred years old. Seva Dass first applied to Mr. Thompson for tracts, whom he had seen and heard at a mela four years before, and said he had made up his mind to know the utmost of the gospel. In 1831, Mr. Thompson reported a small addition to the church, and stated that some others had expressed their determination to follow Christ; while another class of persons, having read the Scriptures and other books, were favourably disposed towards christianity; and not a few are widely scattered in the towns and villages, whose crowds resorted to Gurk and Hurdwar; and some were in Delhi. The number of books and tracts distributed in Hindee, Oordoo, and various other languages, was 4538.

On his visit to Hurdwar in 1832, Mr. Thompson records a variety of passing circumstances, showing that attention and inquiry were often awakened; and thus from year to year he pursued his course with unabating zeal and often very useful results.

Besides the foregoing stations in connexion with Serampore at the time of the withdrawment from the Society, a few others were formed, or brought under their management; but they were of subordinate importance, and require only a brief notice.

DUM DUM.

Native Preacher, Soobhroo.

Twenty-two members constituted the church, of whom five were Europeans. Two schools contained thirty children. In 1828 there were no accessions; two were suspended from communion; one removed by death. In a school-room erected by an officer, Soobhroo had about 100 hearers; and his labours were abundant in the neighbouring villages and on the way side. In 1829, the little church was full of peace and love, and the gospel seemed to have free course. During the year eleven were added. Mr. H. Smylie conducted the worship of God for several years among his fellow-soldiers, and his growing preparation for missionary labour induced the brethren at Serampore at length to obtain his discharge from the army, when they received him into immediate union with the mission. The Dum Dum school advanced. In that at Neemta, three miles from

the station, there were from 80 to 100 scholars, many of whom were sons of respectable brahmins.

Mr. Smylie's ministrations among the European soldiers were exceedingly useful; four young men of the artillery made a profession in May, and several others were accepted by the church. In the beginning of 1830, he went to succeed Mr. Fernandez at Dinagepore, where a person of matured experience and tried character was required. The church now consisted of twenty-nine members. During 1831, the church was supplied alternately by the brethren at Serampore and Mr. G. Pearce of Cossipore, whose residence was within a few miles. Four were added, one excluded. An inquiring spirit was manifest among the soldiers; but great persecution prevailed in the barracks among their licentious comrades. Woodall died of fever in the regimental hospital on the 30th of August,—a young man who had made great progress in the study of the Scriptures, and gave promise of usefulness in the church. His loss was deeply felt, as he conducted the worship of the congregation. Soobhroo had been hindered by ill health, but his labours were blessed to two Hindoos.

In 1832, eleven or twelve were added to the church.

MUTTRA.

R. Richards. Native preacher,—Ram Dass.

In 1827, the church consisted of seven members, of whom five were natives. The labours of the pastor were considerably diversified; and his house was the

resort of many inquirers, besides the poor and sick to whom he was in the habit of affording aid. At the close of 1828, he returned to the communion of the episcopal church; and Ram Dass was sent to Benares.

BARRIPORE.

Within two months after his settlement here in 1829, Mr. Rabeholm was deeply afflicted by an event which was the first of the kind that had occurred in the missionary enterprise,—the murder of a native, Ram Kishora, on account of the gospel. It took place at Garda, a village about twenty miles south of Calcutta, where a great desire after the truth had been lately manifested. This roused the hatred of those who rejected it, a party of whom entered the house where he slept about midnight, armed with clubs and bamboos, and perpetrated this foul crime.

In November, eight were baptized by Mr. Mack, and a church organized. In December, three others joined. Throughout the district much readiness was evinced to hear the gospel; and the rajah who, with his family, was present at the first meetings, furnished every facility for promoting education, and offered no obstruction to the propagation of the gospel.

Mr. Rabeholm furnishes some interesting accounts of his itinerant efforts in 1830 at Mugra-haut or market, Howra, and other places. At the former, where he and Chodron talked of proceeding to other villages they were constrained to remain for a time by the exclamations of the people, "Are we so unfortunate

as to be excluded from a knowledge of the way of salvation?" On another occasion at Nutumee, after preaching and distributing a multitude of tracts, two young brahmins began to beat their foreheads before the whole assembly, saying, "O, miserable people that we are, that we never heard of such things before!" As they passed along through the villages, they found several people in different places standing in the canal, *up to the neck in water*, waiting their arrival, in order to receive tracts.

The church, however, did not appear to be in a flourishing state. In the beginning of the year there were eleven members, but one died of consumption, and three were excluded. Three others, however, were received. Nidee Ram, an old member of the church of Jessore, was appointed as assistant to Mr. Rabeholm; but in 1831, he died most happily in Serampore.

BURISAUL.

Immediately on Mr. Smith's arrival at this new station in December, 1829, he opened an English school; and three others were placed under his superintendence, one for Persian, one for Sungskrit, and one for Bengalee. The two former had been established the previous year by Mr. Parry, with whom Muthoor, a native preacher, was associated to assist in spreading the gospel. Mr. Smith was diligent in the promotion of the schools, and in occasional excursions to spread the gospel. There was a conspicuous place in the bazar, on the junction of four roads, where he and Muthoor went every evening, and found many attentive hearers. At this station the disposition of the

natives to promote christianity was highly encouraging. A rajah subscribed twenty-five rupees monthly, or £30 sterling a-year. At the commencement of 1830, the church was limited to Mr. Smith and the families of Parry and Muthoor; but before the close of it, was strengthened by the addition of the judge, Mr. Garrett, and his lady. Afterwards they had to regret his removal to Europe, when the numbers remaining were seven. There were then six schools; three for English, Persian, and Sungskrit, and three for Bengalee. In the course of 1831, every opportunity was embraced of preaching the gospel, both at the station and elsewhere, though with little apparent or ascertained success. Two thousand tracts were distributed in Oordoo, Nagree, and Kythee. The schools flourished, and were eleven in number.

In September, 1832, Mr. Smith established a school in the village of Joonea, among the Suttya Gooroos. The tracts were read in their village with avidity.

CAWNPORE.

On the 8th of September, 1830, Mr. Greenway was ordained to the work of the mission, and went to labour in this district. He is spoken of as a most frugal and faithful man; and Cawnpore was considered a spacious and promising field. A native school was established, and Hindostanee worship conducted in the school-room. When Mr. Greenway became pastor in December, the church consisted of fourteen members. During 1831, several additions were made, and a clear increase obtained of eleven.

A New Testament having been given to Gunputh, he was induced to throw off the badge of a brahmin, and three months afterwards to make a public profession of christianity. A building having been erected for a native school and for conducting worship in Hindostanee, Gunputh was appointed schoolmaster.

On a visit to Lucknow, the capital of Oude, in 1833, Mr. Greenway experienced considerable opposition in the distribution of tracts, and after being abused and pelted with mud, escaped with some difficulty. He distributed, however, or arranged for distribution, sixty-nine single Gospels, Testaments, and Pentateuchs, and 235 tracts, in various languages. The following interesting fact is stated in one of Mr. Greenway's journals :—" One morning in May, a Havildar, (a sepoy serjeant,) a Hindoo known to us, came up, and requested a tract. We gave it him. Then taking it, he touched his forehead with it with reverence, and putting it into his military cap, remarked to the people, 'You do not know what these books contain ; I was much set against them formerly, but since I have received one, I have been as much taken up with it, it contains such good advice and instructions. I am nearly the whole day reading it, when lying down in my cot at my leisure. You are great losers by refusing to read them ; you all put me in mind of a person crying out "fire ! fire !" and a whole crowd running out to see, but cannot perceive any such thing ; so your fear of these books arises from report and hearsay merely, not from ocular demonstration : see, (pointing to us,) what harm do these people do ? None. Are you not then satisfied ?' In fact, saying so much was a great deal ;

very rejoicing to us, and tending to lead the people to take away three more tracts."

ASSAM.

Mr. Rae was the first christian missionary who had entered this country. He writes in March, 1830, that he had been much pleased with several inquirers, and that nine Garrow youths had been placed under his instruction by Mr. Scott, commissioner of the province. He had previously three Cassay princes, for whose education he took nothing, in the hope that hereafter, when two of them will reign as rajahs, they will be useful to their countrymen. His prospects and efforts were, however, much checked by severe trials. In November, he went on his first excursion to preach the gospel through the country, accompanied by Ram-chundra, an inquirer. He was received by the natives with much kindness, and the doctrines of the gospel were heard with wonder. They were surprised that a sahib should take such trouble to come and tell them about salvation, and give away books for nothing. In June, 1831, the European gentlemen residing at Gowhuttee formed themselves into a 'society for maintaining schools in Assam, and requested Mr. Rae to act as secretary, and superintend whatever schools might be established.

CHAPTER IV.

PROCEEDINGS OF THE MISSION IN INDIA IN CONNEXION WITH THE SOCIETY; AND HOME AFFAIRS FROM 1827 TO 1837.

CALCUTTA AND ITS IMMEDIATE VICINITY.

THE labourers in this important vineyard at the period of the separation, were *Robinson*, *Yates*, *Pearce*, *Penney*, *Kirkpatrick*, *Statham*, *E. Carey*, and the native preachers, *Gorachund*, and *Chodron*. Mr. Eustace Carey and Mr. Statham having been compelled to revisit England for the restoration of their health, eventually remained here; and the station was somewhat enfeebled by the removal of Messrs. Boardman and Wade, two American missionaries who had for some time co-operated in their labours, but at length proceeded to Burmah, their original destination. Mr. Yates, also, was absent in Europe for a considerable period. Mr. Statham's place at Howrah was supplied by Mr. George Pearce, who resided at Doorgapore. Mr. James Thomas supplied the church in the Circular Road during the absence of Mr. Yates. The female schools claimed the special superintendence of Mrs. Yates and Mrs. Jonathan Carey. C. C. Aratoon and Kirkpatrick proclaimed the gospel, in connexion with some young men of the juvenile auxiliary, in five or six native places of worship, and busily

occupied themselves in Bible and tract distribution. Mr. Robinson was at the Lol Bazar chapel, and under his direction Chodron and Gorachund were employed as native preachers. W. H. Pearce, besides managing a large printing office, superintended several schools; acted as secretary, during the absence of Mr. Yates, to the Calcutta School Book Society; and alternated the services of the sabbath with Carapeit Aratoon at Calcutta and Doorgapore. Mr. and Mrs. Penney conducted the Benevolent Institution, where upwards of a thousand poor children had received a useful education, and many exhibited, in their conversion and missionary zeal, the fruit of its religious influence. The ladies in connexion with the Circular Road chapel, formed a Poor Persons' Auxiliary Female Society. An important feature in the plan of female education was the establishment of a native female asylum, in which the pupils received support, education, and clothing, for such a period as to ensure their permanent advantage.

Mr. Yates, having returned from Europe in January, 1829, became pastor of the church in the Circular Road at their urgent request. Mr. Thomas removed to Sulkea, near Howrah, and was thus enabled to supply that station, and maintain continual intercourse with the surrounding population of Hindoos and mussulmans. Mr. Yates, with his missionary brethren, feeling the great importance of presenting the word of God to the natives of Bengal in as complete a version as possible, and knowing that for this purpose successive efforts were necessary, with ever perfecting emendations, soon determined on preparing a corrected

version of the New Testament, availing himself of the aid of all other competent persons, as well as of the labours of predecessors in the work. For this purpose a fount of types was prepared, that the Testament might be compressed into the compass of a portable volume. Founts of type were also prepared, under the superintendence of Mr. W. W. Pearce, for the missionaries in Burmah and at Singapore. From the press at Calcutta, numberless tracts were issued to meet the growing demand in different parts of India; and by its employment in printing other publications, a considerable profit was constantly realised, and consecrated to missionary undertakings.

As soon as the gospel of Matthew had passed through the press, Mr. Yates and Mr. Pearce forwarded copies of it, as a specimen of a new version, to individuals well acquainted with the Bengalee language, requesting their opinions, which were in the highest degree satisfactory.* When the gospels were completed, they were circulated in a detached form, and the demand for them was exceedingly great. Subsequently, when the entire version was finished, it received the stamp of general approbation; and has been ever since regarded as the standard translation.

Mr. Yates was assisted for some time at the Circular Road chapel by Mr. George Pearce, who had been actively engaged in various modes of missionary labour at Doorgapore; and christian worship was regularly maintained by him at Chitpore and Boronogur, with

* For a detailed statement of these testimonies, see the Appendix to the Society's Report of 1834.

the aid of Paunchoo, besides continual visits to several villages on the banks of the Ganges. He was frequently cheered by the assembling of numerous congregations, and discovered occasionally in unfrequented parts of the country, christian publications that were carefully preserved and read. A native was employed at his station to go from house to house, to read the Scriptures to the inhabitants.

In addition to his regular services, which were not without proofs of the divine blessing in the conversion and addition to the church of some individuals, Mr. G. Pearce devoted much time to itinerant excursions among the thickly scattered villages of the surrounding districts. In a very interesting journal of a series of visits in September 1830, he mentions an idol, held in great esteem throughout the country, called Dohyin Roy, composed of potter's ware, and of the coarsest earth. It is imagined by the deluded people to have dominion over corn and fish, to obtain which in abundance, is the object of their adoration. This idol is seen under large aged trees in different parts of the villages, and on mounds of earth raised in the fields. The year of his visit, God had given them demonstrative proof of their stupidity and folly, having sent a flood which, throughout a district of forty miles in length, and twenty in breadth, destroyed the whole crop of paddy, and washed away their idols. This was a fine opportunity for appealing against idolatry, by pointing to the idols overthrown in the mud, and lying about powerless. They were asked how it was possible that idols which could not save themselves, were able to save them? This generally silenced them for a

time, but "it was wonderful," says Mr. Pearce, "to observe that such a thought appeared never before to have entered their minds!" It does indeed seem wonderful; but all error practises a delusion on the mind similar to that which affected these idolaters; concealing the most obvious truths, and degrading even the most intelligent minds, for "the natural mind discerneth not the things of the Spirit;" and the general rejection of christianity, wherever it occurs, may be traced not to the want of evidence, or even the almost axiomatic vividness of the truth, but to the force of prejudice and of guilty passion.

At the close of this journal, Mr. G. Pearce states that he and Mr. W. H. Pearce had come to an arrangement for the mutual oversight of the native converts at Kharee and Luckyantipore; and that five had proposed themselves from the latter place for baptism at Chitpore.

In 1831, the Calcutta native church, under the pastoral care of Mr. G. Pearce, including those baptized at Kharee, who were considered as forming a part of it, consisted of forty-four members, of whom twenty-four had joined during the preceding year. A commodious central school-room having been erected, the children, heretofore composing various little schools, were brought together under the patronage of the Female School Society, and the superintendence of Mr. G. Pearce. The number of pupils was five hundred and fifty.

Mrs. Pearce having left for England together with Mr. and Mrs. Penney, on account of impaired health, Mr. Pearce removed, about the end of 1832, to Calcutta, and then fixed his residence at the suburb

of Seebpore, and also took charge of the country stations of Luckyantipore and Kharee, Mr. W. H. Pearce's engagements requiring the concentration of his efforts in Calcutta. The christian boarding-school at Chitpore having been transferred to the care of Mr. and Mrs. Ellis, that institution, consisting at the time of twenty-seven boys and twelve girls, was in a very prosperous state, and several of the pupils soon after made a public profession of religion. The school also increased in numbers. Besides these, they afforded instruction daily to between two and three hundred young persons, of whom a considerable portion were female children. The care of the female department of the boarding-school subsequently devolved on Mrs. George Pearce, and accommodation was provided for them on the mission premises at Seebpore. It was a pleasing circumstance that the elder girls employed themselves in giving instruction to some of the poor women around them, and these juvenile labours were crowned with success.

The progress of christian education in and around Calcutta afforded the highest satisfaction to the missionaries. Upwards of two thousand young Hindoos were now receiving instruction, and many of the most intelligent were regularly present at a series of lectures on the principles of christianity. The influence of idolatry was evidently on the decline, and great numbers openly rejected the whole system. Some of the public journals, conducted entirely by natives, exposed its absurdities, and denounced it in the severest terms.

In November, 1831, Messrs. Lawrence and Ellis,

having been sent out by the Society, arrived in Calcutta: the former went to Monghyr, and thence to Digah; the latter was immediately associated with Mr. W. H. Pearce in the labours of the printing office, and with Mr. Yates in preaching at the Circular Road chapel.

The native church under Mr. W. H. Pearce exhibited much christian excellence in its members, though not unalloyed by a conduct in some that occasioned sorrow, and required discipline. The diligence of the native preachers residing both in Kharee and Calcutta, was very exemplary, and they were not less distinguished by worth of character. A visit which Mr. Pearce, in company with Mr. Yates, paid to the former place in August, 1831, was productive of much pleasure; and as some of the incidents are characteristic of the country and the state of things, we refer to them briefly. The immediate occasion of the visit was, that a number had proposed themselves for church fellowship, and several families had publicly renounced idolatry.

Having taken medicines for the more common diseases of the people, Mr. Pearce gave them, in the presence of many spectators, to the native preachers, with directions for their use. He also took seeds of the gourd, pumpkin, and other cucurbitaceous plants, and distributed them to be sown. As they are eaten in their curry by every class of natives, and will spread on the thatched roofs of the huts, it was rightly concluded that the cultivation of them might prove very serviceable both for use and sale. This kindness was highly appreciated and warmly acknowledged.

"How cheaply purchased," says Mr. Pearce, "is the luxury of doing good!"

About two months before, one of their best qualified native preachers had found it extremely difficult to prevail on two or three of the women to attend their worship; but a religious concern was again roused by the baptism of two persons, and by an afflictive dispensation,—that frequent instrument of spiritual benefit. One of the christian women was crossing a brook to a village, when she was suddenly seized by a crocodile, and after nearly effecting her escape, was a second time dragged under the water, and perished; nothing remaining but her chattah, or umbrella. A great impression was produced, and many from that time commenced serious inquiry.

After a proper investigation of the cases of those who professed faith in Christ, fifteen were baptized by Mr. Yates. "Only three years ago," he remarks, "all around was moral and spiritual darkness,—not a soul had heard of the name of Christ; now have so many been added to his church on good evidence of repentance and faith; a hundred and twenty have thrown off all the fetters of idolatry, and many more are preparing to follow their example."

They endeavoured to prevail on the brethren at Kharee to let their children go to the native christian boarding-school at Chitpore, and obtained two boys about ten years of age, one of whom seemed very intelligent. When asked what a common plant they saw was used for, "Oh, Sir," he replied, "this is a plant the *poor Bengalees* offer to their dumb idols, as if *they* could help them."

Mr. W. H. Pearce having long felt increasing solicitude to obtain some relief by the appointment of a superintendent for the printing office, that he might devote himself more fully to missionary labour, and to the instruction of native candidates for the christian ministry, Mr. Thomas L. Harjette was sent out by the Society, in 1834, to render this aid; but his health was deeply affected by the climate, and he speedily returned.

The unremitting exertions of Mr. Pearce, however, especially in connexion with the details of the printing office, and the new and improved version of the Bengalee New Testament, in which he co-operated with Mr. Yates, constrained his departure for England, in search of renewed health. The circumstances of this visit will be hereafter stated. Mr. Thomas vacated his charge at Howrah, in which he was succeeded by Mr. Ellis, to take charge of the printing office. Mr. G. Pearce also was under the necessity of quitting his station for a time, to seek the renovation of his enfeebled health by a voyage to Bombay.

At the Lol Bazar chapel in Calcutta, Mr. Robinson had much encouragement. A great majority of the members being more familiar with the Bengalee than the English, public services were conducted in both languages. In several villages around, numerous congregations repaid his efforts, and those of his native assistants. Forty-three members were added to the church in 1829.

The Benevolent Institution was begun by the Serampore brethren in 1809, and continued under their direction. Mr. and Mrs. Penney having been

sent out by the Society, it continued year after year an extensive blessing to the poor children for whose benefit it was originally formed. The attendance averaged from a hundred and fifty to a hundred and eighty in the boys' school, and in the girls' from sixty to eighty; and the general improvement and attainments of the pupils were said to equal that of those belonging to similar institutions in England. Some, when they left the school, established prayer-meetings at their own houses, which were frequented by their neighbours, and were made very useful. Several, after quitting the institution, occupied places in government offices and in houses of agency, and engaged in the instruction of their countrymen; and in many instances, where they had not avowed themselves christians, they abandoned idolatry, and publicly declared their disbelief of the Hindoo mythology.

Mr. Kirkpatrick having been designated to the work of a missionary, in February 1837, was at first employed at Howrah. There also, and at Sulkea, Mr. Thomas devoted his efforts, and undertook the care of the native schools. A native bungalow was erected at Sulkea, where the gospel was constantly proclaimed; while by the road side, and under trees in the neighbouring villages, the inhabitants heard the glad tidings, and received large distributions of tracts.

Carapeit Aratoon was exceedingly active in connexion with the young men of the Juvenile Society, in ministering to six native places of worship; so that more than a thousand persons heard the gospel every month from a single missionary. The village of Bonstollah particularly shared his labours. He was assisted by

Soojatali and others, both in his labours in Calcutta and in several important country excursions. Much interruption to his efforts occurred from ill health; he nevertheless persevered, and in his exertions in and near the city he was assisted by De Monte, an East Indian, who was engaged under the direction of the Calcutta Auxiliary Society, and by native preachers. The opposition at first raised against the gospel gradually disappeared, till addresses were given for an hour together without the slightest interruption. Nor were these labours unaccompanied with conversions, though their general influence was their most obvious distinction. In a letter of Mr. W. H. Pearce, dated 1835, he says that twenty-one natives had been baptized in the course of one year, and others were proposed. "An intelligent middle-aged man has lately joined us in Calcutta, who, if he answers our expectations, will make a useful native preacher; and a young mussulman, also, who has just expressed his determination to give up all for Christ. One or both have received good from the preaching of brethren Carapeit, Thomas, and Soojatali. The last of these is a lovely christian character. He preaches excellently, and lives so consistently, that every one admires and loves him. Had the gospel been successful in making of a proud, revengeful mussulman only one such a meek, devoted follower of Christ, the money hitherto spent would have been well expended. But, blessed be God, Hindoos and mussulmans not a few are already in glory, and many more on their way, who have been given to British christians as the first-fruits of their liberal exertions, and as a pledge, if they continue

and enlarge their efforts, of a still more glorious harvest."

CUTWA AND SEWRY.

The reception of nine persons into the church in 1829, after a long interval during which very little success appeared, afforded Mr. W. Carey and his friends a little encouragement. Some of the junior members were induced to go forth on the sabbath into the surrounding villages; but it cannot be said that this place presented much appearance of missionary prosperity. Some little progress was made in the small associate church at Sewry in Beerbhoom, and in the populous district around, where Mr. Williamson, aided by four native itinerants, laboured for several years. Both Mrs. Carey and Mrs. Williamson were engaged in their respective stations in promoting to a considerable extent the cause of female education. In 1834, eleven were added to the church at Cutwa, and seven to that of Sewry. After ten years' effort, the church consisted of about forty persons; but we must not limit our ideas of the value of this or any other of the stations, especially such as seem subordinate, by the mere circumstance of the numerical magnitude of the church. It is necessary to take into the account the exertions of the natives in connexion with the distribution of tracts and Bibles, and their various itineracies for the spread of the gospel throughout the district.

DIGAH.

For a considerable period after Mr. Rowe's decease,

this station had remained destitute of a pastor, till Mr. Richard Burton succeeded to the office, who was considerably successful. Eight boys' schools were in connexion with this station, containing two hundred and fifty children; but after the death of Mrs. Burton, which occurred in 1826, the schools for native females were necessarily discontinued. Mr. Burton himself was removed by death after a few days' illness, in September, 1828. He was a diligent and faithful missionary, and he had many seals to his ministry among the European soldiers and others. He had applied himself zealously to the acquisition of the language, but he was not permitted to realise his devout expectations of labour and usefulness. A successor was not found, till Mr. Lawrence was sent out by the Society, and occupied the vacant post in January, 1832. During the season of their bereavement, Mr. Leslie frequently visited the church from Monghyr, though at the distance of a hundred miles; and many additions were made to them, of whom several had been bigotted Roman catholics. The removal of the regiment, in 1831, which had been stationed at Dinapore for several years, changed in some degree the general aspect of their affairs; but a leader was raised up among them who appeared adapted to superintend and promote their spiritual interests, when they were no longer under the eye of a missionary. Five native schools had been established; one for girls, which afforded scope for the exertions of Mrs. Lawrence. Mr. Henry Beddy, a native of Ireland, long resident in India, having devoted himself to the ministry, was at first destined for Digah; but on the

arrival of Mr. Lawrence, he removed to Patna, a city of 200,000 inhabitants, where he formed a small English congregation, preached in a native bungalow on the sabbath evening, established a Sunday school and a native boys' school, which flourished considerably. Two native assistants, Pyebah and Hurredas, were constantly employed in the bazars and places of public resort.

The populous city of Allahabad having become the seat of a new presidency, it was recommended to Mr. Anderson by the brethren at Calcutta, to proceed thither, and to associate Mr. Lawrence with him. They considered that Mr. Beddy might supply his place, as Digah was not far from Patna. This plan however, was frustrated by the necessity laid upon Mr. Anderson of revisiting Europe for his health. Mr. Lawrence therefore continued his labours at Digah, and though without much success among the heathen, yet repeated instances of conversion occurred among the soldiers at Dinapore, who formed themselves into a small church, which soon increased to fifty members.

MONGHYR.

After the death of Mr. Chamberlain, Mr. Moore continued the station, and aided its progress by encouraging the native labourers. An incapability of acquiring a foreign tongue had prevented him from fulfilling the chief duty of a missionary, that of preaching to the heathen; but he supported himself by an English school, and took the pastorate of the little church planted there. In this he persevered

till his removal from the station occasioned its being transferred entirely into the hands of Mr. Leslie, who by this means obtained an opportunity of itinerating to all the surrounding country. Soon after Mr. Leslie began his labours, he was gratified by the decided conduct of a number of natives, chiefly women who had been married to English soldiers, and who were the fruits of the seed sown by his predecessor. The number of christians, both Europeans and natives, slowly increased; and rarely is so much excellence of christian character seen as was exhibited in that little flock.

In 1832, it was found necessary to enlarge the native chapel to double its original size, on account of the increase of the congregation; and several Europeans had united to the church.

Mr. Leslie felt much interested in a tribe of people inhabiting some of the neighbouring hills of Rajmahal, who were by some supposed to have been the aborigines of the country. Two attempts had been previously made to gain access to them by zealous individuals, who having imprudently ventured into those regions at the most dangerous season of the year, fell victims to the jungle fever. Learning wisdom from these examples, Mr. Leslie first made inquiries at Bhaugulpore, where a number of soldiers belonging to these tribes were stationed, for some one who might be suitable as a teacher of their language. He soon succeeded in obtaining a youth, with whose assistance he commenced the study of the language, religion, and manners of the hill tribes, and pursued it with great vigour, cherishing the utmost solicitude to see Christ

formed in the soul of this interesting youth, that he might be able to declare the gospel amongst his countrymen. Long he laboured to convince him of sin; but he constantly affirmed that he was no sinner, till one day the words of instruction were accompanied by such a ray of light from the divine Spirit, that Maisa (that was his name) instantaneously became effectually impressed with a penitent sense of his guilt, and speedily found joy and peace in believing. When his conduct had given sufficient evidence of his sincerity, he was baptized, and received into the little church.

Mr. Leslie having realised the first object of his wishes, prepared to visit the hill tribes with this native and the Hindoo preacher. It was a wearisome journey, performed on foot, through dense forests impregnated with malaria; but he considered his laborious effort as amply repaid. Maisa acted as interpreter, and wherever the missionary went, he was joyfully received and hospitably treated, although many had never before looked upon the face of a white man; so that he often heard a herald crying before him, "Men, women, and children, come and see a white man!" Their hospitality abounded. A vacant hut in each village which he visited, was immediately allotted to the stranger's use; and if there chanced to be no one vacant, the inhabitants of two huts united, in order to provide for the missionary's accommodation. They next brought several platters of their own food, generally boiled beans; and after leaving it for some hours, they returned, and removed the platters, touched or untouched. They supplied wood daily for the

necessary fires; for the cold in these hills is greater than that of the plains. After residing a month with these very interesting people, Mr. Leslie left them, hoping again to visit them the following year; and high were his expectations regarding a people so prepared to receive the gospel. They listened with great attention to the messages of the gospel brought by their countryman, and entreated farther instruction; and before his departure, the missionary's heart was gladdened by overhearing in the midnight hour, a man engaged in prayer to Jesus.

A few extracts from Mr. Leslie's journals may interest the reader:—

"*Jan.* 19. Sabbath. This morning, the villages, to the number of sixty, besides children, assembled to hear our message, when Maisa, Nyansookh, and myself, addressed them. They were in general, I think, more attentive than those of any village we have yet visited. They seemed well-disposed, and desirous to be as kind to us as they could possibly be. They evinced more curiosity than the people of any other place, with the exception of Kommo Joneean, gathering around us, and considering us with great attention. Many of them could speak a little Hindostanee, and one of them could imperfectly read Hinduwee, having been educated in the school at Bhaugulpore. We gave him a Gospel, with which he seemed greatly pleased, began immediately to read, and did not fail to seek our aid for farther instruction. I have no doubt he will, in a very few days, read well. He belongs to a small village, about half a mile distant, bearing the same name as this. Desirous of accom-

panying us, for a similar object with Doolee, and of even going with us to Monghyr, he went home to consult with his wife on the subject; but returned the next morning, saying that his 'Mem' would not agree. We were, as the reader will readily conceive, not a little surprised at the sound of such a word among the mountains.

"About two, P. M., we ascended the second range of hills, accompanied by the man who could read, as a guide; and visited a small village on the top, called Komobeetah. About thirty people, besides children, assembled. They were tolerably attentive while Maisa preached Christ to them, and prayed. Both Nyansookh and myself, also, endeavoured to impress them with a sense of the value of eternal things. This hill was the highest and steepest of any we had yet ascended: on the declivity were some fields, and on the top a large tract of very fine soil, much of which had been cultivated. Here we observed, for the first time, the barriers in the pathways, to prevent the ghosts from approaching the villages.

"Proceeding along the top of the hill, half a mile farther, we reached another small village, called Biddo-Patum, or Putma. The people, to the number of twenty-five, exclusive of children, were very attentive. Two or three of those present being sick, Maisa, in addition to telling them of Christ and his salvation, dwelt, at my request, on the extraordinary cure of the sick man at Bethesda; and on the cures in general, effected by Christ. One of the sick said that he would henceforth call on the name of Christ only.

"Before sunset, we descended with some difficulty

the lofty and steep hill, and returned to Kaitugbeetah; where, shortly after, we were surprised at hearing some of the people pulling down the ensign of Kalee, and exclaiming as they laid it low, 'Henceforth, Jesus will be our only God.' We afterwards understood that they had, after a long consultation held in our absence, come to this determination. Whether they will ever erect the bamboo again, we know not; but they cheerfully and very unceremoniously displaced it. Doolee says, he now expects that as soon as the news goes forth of what has befallen the bamboo here, all the others will share the same fate. He is busy at his book; and to-day expressed a wish to be taught to pray, as he was desirous of being a disciple of the Lord Jesus.

"*Jan.* 24. Betwixt Hurrah and Umbra are situated two small villages bearing the name of Diggee. We entered both, and preached to about forty persons. An old man evidently took great interest in what we said, repeating again and again our words to the others, and commenting upon their correctness. He seemed full of love, and ready to do anything for us.

"In the evening, we entered one of the divisions of Umbra, and found the people ready to march to a neighbouring village, for the purpose of drinking tuddee. We invited them to seat themselves, and to hear us before they departed. They did so. We dwelt upon the sin and consequences of drunkenness, and spoke to them of the gospel generally. They seemed much cast down; and looked as if the great God had caught them in his net, and had blasted their prospect of immediate enjoyment. They said nothing.

We left them; and are ignorant whether they went on their journey or not.

"*Jan.* 25. This morning, the inhabitants of the two other divisions of Umbra assembled, to the number of nearly fifty. They were very orderly, heard with much attention, and had much conversation afterwards on the gospel. They approved of everything, except the command against drinking. This they did not like, although they freely acknowledged that drunkenness was the cause of many evils.

"A woman of this village, having at one time been very sick, vowed that if she recovered, she would, on the day of every full moon, sacrifice a goat. As to-day is full moon, she sent a man to us, last night, to request our opinion on the propriety or impropriety of her monthly sacrifice. We told him to inform her, that it was the great God who cured her, and that he required no other sacrifice than the thanksgiving of the heart. What effect our message had, we did not hear."

Maisa and Nyansookh visited some of these people once more with similar pleasure; but before the time of the year arrived when it was considered at all safe for an European to enter these regions of miasma, Maisa was seized with an inflammatory fever, with which, after struggling in a state of insensibility for ten or twelve days, he fell asleep in Jesus. Who can doubt it? his own countrymen had wondered at the change effected in him by the gospel. He was a youth quite remarkable for his unquenchable thirst after knowledge, and contrived to learn both to read and write the English language with great fluency. He

could read and write the Persian and Nagree characters, and translated with the missionary several of the gospels into the language of his native country. He was humble and modest; his character blameless; and his prayers and addresses at the native prayer-meetings were such as to delight all who heard him. From all these circumstances, it seemed as if God had raised him up at that particular time for the express purpose of conveying the gospel to the tribes who were in gross ignorance, and whom the European missionary could not approach with impunity. But these expectations were disappointed by his unlooked-for death.

Upon the arrival of the next cold season, Mr. Leslie ventured again amongst these tribes. Deprived of his interpreter and teacher, and foiled in all his efforts to get another, he went with a heavier heart; but instead of going to the same places in the hills, he thought it advisable to visit a different point, which seemed more accessible to Europeans, and where the language of the plains would be better understood. With his Hindoo preacher he ascended; was received most cordially by the chief, and invited to come and take up his abode there, as a teacher to himself and ignorant countrymen. He also offered to clear a large space of table land on the summit of his hill, and build a house for the missionary. Though their stay was very short, they were much encouraged by all they saw, to make future attempts for the benefit of this people. But thoughtlessly passing one of the dense forests before sunrise, they imbibed the deadly miasma, and in the course of

a fortnight, were both seized with the jungle fever, and brought down to the very gates of death. Both, however, were spared, though they have been since subject to periodical attacks of the same fever, which nothing but a change of climate ever eradicates. Mr. Leslie longed to return to the people on whom his heart was set; but it was pronounced by all, as well as the medical gentlemen, to be nothing short of madness to make the attempt. After lingering through four years' continuance of this determined fever, he decided on a voyage to England, that thus freed from his disease, and strengthened by the cold of his native clime, he might be enabled to return with renewed strength to the vineyard in which he had been honoured to labour for more than seventeen years with pleasing success.*

ISLAND STATIONS.

1. *Ceylon.*

While the churches in Colombo and Hanwell, with four villages, were regularly cultivated by Mr. Chater and Mr. Siers, and contained, at the period of the separation of Serampore and the Society, between thirty and forty members, the schools formed the chief feature of this mission. There were ten boys' schools, containing nearly 500 children, and three female schools, containing upwards of 100, under the superintendence of Mrs. Chater. In the former, two or

* The preceding account is derived chiefly from Mrs. Leslie's narrative given to the author, and is generally expressed in her own words.

three had been converted to the truth, and one was subsequently sent to the college at Serampore, to receive instruction for the christian ministry.

The valuable life of Mr. Chater was now, however, approaching to its termination. Worn down by the unremitting labour of twenty-two years, he embarked for England, with a view of recruiting his exhausted strength, on the 25th of December, 1828; but expired on the second of the ensuing January, before the ship had reached the isle of France.

Mr. Siers exerted every energy to supply the lack of service occasioned by the decease of Mr. Chater; but it was sufficiently obvious that the station required the permanent aid of another missionary. This want was happily supplied by the ready self-devotement of the Rev. Ebenezer Daniel, who had been for many years the respected and successful pastor of the church of Luton, in Bedfordshire. He sailed from England, with his family, in the spring of 1830, and arrived at his place of destination in August. With characteristic energy, he commenced his labours by preaching twice in the fort at Colombo, on the very day of his landing. Before he had mastered the language, he frequently preached by means of an interpreter, both in the places of worship belonging to the Society, and in the open air. He soon also established Sunday schools in each of his three congregations. Within little more than twelvemonths after his arrival, Mr. Daniel was able to address the natives intelligibly in their vernacular tongue. In the course of two or three years he had established five new schools, making the total number fifteen, and had written tracts on mahometanism

and popery, which being published by the Colombo Tract Society, were widely circulated, and produced a powerful impression. He laboured also very diligently and usefully in the villages, so that many joined the church; and he obtained considerable assistance from members of the Cingalese church who were capable of uniting in itinerant labour. Some afflictive events, however, occurred. In 1834, the island was visited by an inundation which was very destructive both of property and life. His coadjutor, also, Mr. Siers, suffered much from indisposition, as did several of the members of his own family, till at length Mrs. Daniel and her daughter were compelled to leave the island in 1835. The delay had been too long: she died on the voyage; but her daughter reached England in safety and in improved health. Mr. Daniel, however, persevered in his work, and with the aid of Mr. Siers and two or three natives, worship was maintained at stated intervals, in fifteen different places in and around Colombo. The station at Hanwell, distant twenty miles, with three neighbouring villages, was occupied by Carlos, a Cingalese preacher. Another church, also, was formed in Byamville, ten miles from Colombo, which, in 1835, consisted of thirty members. Mr. Siers collected a new congregation at Slave Island, where a small chapel was erected in 1836. Many of the former pupils in the schools died in the faith, and several were now in communion with the church. Three from Colombo were employed continually in preaching the gospel. Mr. John Meldor presided over the church at Byamville, and Mr. Silva superintended a new station at Matelle, in the Candian province.

2. *Java.*

It had been thought desirable that Mr. Bruckner should remove from Samarang to Sumatra, on account of the unsettled state of affairs in Java; but he was afterwards requested by the committee to remain in his station till he had printed the New Testament. In the early part of the year 1828, he left for Calcutta, where he arrived in July for the purpose of pursuing this object by preparing a fount of types in Javanese, the translations having been already completed. No sooner had he begun the printing than he was attacked by a dangerous illness, which compelled him to desist, and take a voyage to Malacca; but being happily restored, he resumed his labours a few months afterwards. It was, however, of necessity a slow operation, on account of the great intricacy of the Javanese characters, but was completed in 1830; and the Calcutta Auxiliary Bible Society, by the direction of the parent committee, on a grant of £500, placed one half of the number purchased at the disposal of Mr. Bruckner, for circulation in Java. On his return to Samarang, he carried a considerable number of tracts, which excited extraordinary attention, so that crowds from great distances surrounded his house to obtain them. This circumstance led to an interference of the police, which rendered it necessary for him to repair to Batavia, and appeal to the Dutch governor-general, who immediately took off the prohibition. Wherever he continued to proclaim the gospel, he was listened to with attention. Little fruit, however, resulted from his labours; and his own description of the

discountenancing policy under which the Javanese were governed, is to this amount, "Let them remain what they are: it does not agree with our politics to enlighten them." This subsequently assumed a more direct form of personal opposition and subserviency to existing prejudices. He was even forbidden to distribute the New Testament, *lest it should excite insurrection!* Tracts, too, were prohibited; but he was allowed to pursue his other labours; and this he did with much self-denying zeal, though uncrowned with apparent success. From Europeans he received no encouragement.

3. *Sumatra and Padang.*

It was supposed that Mr. Ward would have been able to maintain the station at Padang, and that Mr. Bruckner might have been associated with him there. He therefore removed from Bencoolen, and in anticipation of the return of Mr. Evans, purchased some premises. It having been ascertained, however, that the political state of the island was obstructive to the spread of the gospel, Mr. Ward was directed to return to Bengal. He remained, however, for some years, to complete his version of the New Testament into the Malay language. Besides this, he prepared a Malayan Dictionary, to which was subjoined much information respecting the Batta, the Neas, and the Pozzy languages. In doing this, he made those discoveries in the use of particular words; and this induced a delay of several years in the publication of the New Testament, after he had prepared it for the purpose of exact revision.

HOME AFFAIRS.

The disruption of the Society which occurred in 1827, did not appear to cripple its resources, or paralyze its efforts. The ordinary receipts from the general fund in 1827, or rather from June 1827 to June 1828, the missionary year, exceeded by a thousand pounds those of the similar previous period. Among other friendly donations, besides the munificent gifts from individuals, was that of £200 from the Netherlands Missionary Society, and Bibles and tracts from the Bible and Tract Societies respectively. In the following year, however, in consequence of a defalcation from the average amount of legacies, and in other ways, it was found necessary to call public attention to the subject of supplying the large deficiency. The extraordinary contributions presented at the anniversary of 1829, amounted to *three thousand pounds*, which were afterwards increased to about *four thousand eight hundred*,—the benevolence of the christian public thus furnishing a surplus in aid of the current expenditure. Never will those who were present on that great annual occasion forget the manner in which J. B. Wilson, Esq., the treasurer, in scarcely audible words, and with an evident shrinking from the inevitable publicity of the act, which bespoke the eminent christian, announced his purpose of laying upon the altar of God, five hundred pounds. This was followed by other princely donations from W. B. Gurney, Esq., and various well-known friends of the Society. One thousand pounds were subsequently given to the general fund anonymously.

Encouraged by these proofs of public interest, and by the well-sustained regularity of the contributions, the committee sent out fresh missionaries to the different fields of christian labour, and hesitated not to embrace every fair opportunity of extending their efforts. Again and again, in subsequent years, the enlarging agency of the Society demanded similar methods of liquidating its debts, and these demands were continually responded to with similar liberality.

Active and eminent individuals, however, were from time to time removed by death. The names of the Rev. Richard Horsey, of Wellington, a man of great worth, and much beloved, and the Rev. Robert Hall, of Bristol, occur at the close of the report in 1831. Mr. Hall had long been the most distinguished ornament of the denomination, and by his genius had acquired universal celebrity. At Cambridge, Leicester, and Bristol, he had shone like a star of the first magnitude in the firmament of the church; and while his surviving friends will cherish his virtues and his brilliant qualities among their choicest reminiscences, his works, as the finest specimens of English composition, will carry down his name to the latest posterity. His talents were wonderfully diversified, and he possessed the remarkable power of making himself felt as pre-eminent in whatever character he presented himself. When in familiar converse, he seemed the best of friends and most discriminating of advisers; when engaged in prayer, he appeared to carry devotion to its utmost pitch; and when preaching the everlasting gospel, he kindled with a seraph's ardour, and poured forth an irresistible torrent of

eloquence with a readiness which gave it the appearance of an extemporaneous effusion, yet with a simplicity and beauty of composition, combined with profundity of thought, which proved it to be the result of careful study and constant mental revision. It does not, however, belong to history to give the details of biography, or to pronounce an oration over the grave of departed worth and greatness; but as connected with the missionary committee, though seldom sharing in its counsels,—as having done good service to the cause, in pleading for the amended charter of the East India Company,—as having subserved the interests of the Society by occasional and productive journeys to aid its funds,—and as having cherished a never-failing interest in its affairs, the name of Robert Hall, though not so specifically a *missionary name* as many others, could not but be recorded here with distinguished honour, love, and veneration.

Other instances of mortality among the long-tried friends of the Society occurred in rapid succession. The Rev. JOSEPH KINGHORN, of Norwich, expired on the 1st of September, 1832, after only a week's illness, in the 67th year of his age, and the 44th year of his ministry. He had taken a leading part in the proceedings of the society, having moved the first resolution at the annual meeting in June, as he had through many years zealously co-operated with the committee. His opinion was always expressed with modesty, and listened to with respect. He was quick in perception; his suggestions were judicious; and in general he had little of pertinacity. His method of speaking was very similar on the platform and in the pulpit,—hurried, partaking

of the vivacity of his conceptions, but unformed and inelegant. He had, besides, a kind of jumping, dancing movement, which very much diminished the impression; but he failed not to produce sensible and often ingenious remarks, convincing the hearer that he was possessed of great though not pre-eminent talents, and that he was deeply in earnest to promote the cause which had engaged his heart. He was possessed of considerable learning, keen as a controversialist, and one of the best biblical critics of the denomination.

The committee had also, in the very same month, to deplore the loss of the Rev. W. H. Angas, of North Shields, who had, in a variety of ways, promoted the interests of the Society. He had spent many of his early years at sea, but at length devoted himself to the christian ministry, and especially to the instruction of seamen, for whose special interests he was ordained as a missionary. With a view of establishing more intimate relations between the Mennonites of the continent and the Baptist Missionary Society, the committee requested him to visit Holland in company with Mr. Ward, then in England. He had been familiar, before, with the country and the language. Mr. Ward was with him only a short time, when he pursued his separate course through North Holland. He visited most of the Mennonite churches there and in the lower provinces of the Rhine; and, before his return, had the twofold satisfaction of receiving £320 from the Netherlands Bible Society, at Amsterdam, for the translations of India, in consequence, as was stated, of the information he had given, and of forming an

auxiliary to the Baptist Missionary Society. He visited the continent repeatedly afterwards, and stirred up the minds of his brethren there, so that the auxiliary yielded about £200 per annum to the Society for many years. In 1829, he repaired to Switzerland for the same general object; though his life was chiefly devoted to seamen, for whom he laboured both at home and abroad. After having paid a third visit to Holland, in 1830, he undertook a voyage to Jamaica, where he rendered important service to the mission. He died of cholera at the age of fifty-one, at Shields, Sept. 7, 1832.

In 1834, another valuable friend of the Society, the Rev. Joseph Ivimey, was called to the heavenly rest. He was a man peculiarly devoted to the interests of the denomination to which he belonged; so much so, that notwithstanding considerable generosity of mind, he often made himself suspected of a party spirit. It may, perhaps, be said, that his heart was catholic, but his temper sectarian. During many years, he was one of the most valuable members of the committee; regular in his attendance, zealous in his co-operation, and invariably ready to undertake any service to which he might be called. Although he was much devoted to the Baptist Irish Society, of which he was the founder, yet he never suffered that, or any other public interest, to detach him from the mission. He deeply sympathised with all its difficulties, and rejoiced in its successes. He suffered considerable disadvantage from a want of early education; but he had read and thought much, and a certain rudeness of manner was compensated by the warmth of his heart, and the energy of his conduct. His great characteristic was

holy zeal; but while not exactly adapted to be a guide, he was admirable as an active coadjutor. He had strength of intellect without much enlargement of mind; and though far from being attractive as a speaker, his general character bore him through, being always highly estimated for his uncompromising sincerity, fervent benevolence, and known attachment to the missionary cause.

The same year was mournfully distinguished by the death of JOHN BROADLEY WILSON, Esq., who had long acted as treasurer of the Society. He originally occupied an ordnance department at Plymouth Dock, (Devonport,) and had the best prospects, under the auspices of the Marquis of Townshend, of worldly advancement; but on becoming truly pious, he abandoned these prospects, and retired from the public service to Clapham Common. He was baptized by Mr. Birt, but retained his connexion with the church of England; and after his removal to the neighbourhood of London, attended the ministry, and actively associated with the congregation, of Rowland Hill. While the cause of christian benevolence at large lost one of its best supporters by his death, the Baptist Missionary Society, in particular, was deprived of a most sincerely attached and munificent friend. Whatever he did was uniformly done in the spirit of "not letting the left hand know what the right hand doeth." In presenting or promising the largest donations, his manner never differed from that in which he would transact the most ordinary business. There was nothing about it that seemed to claim notice, or demand approbation. He shrunk, if it may be so

expressed, even from his own actions; and to applaud anything he did, was to touch a sensitive plant. Few persons, probably, rendered a more punctilious and perfect obedience to the apostolic injunction "be ye clothed with humility." It was, indeed, his habit and his dress. He was succeeded in his office by W. B. Gurney, Esq.

On the 12th of April, 1837, the missionary cause, in common with that of general literature and theology, was deprived of the truly excellent and energetic Dr. STEADMAN. His name occurs in association with that of Mr. Saffery, in a domestic journey taken in obedience to the wishes of the first promoters of the mission; and although he afterwards differed from his brethren on the committee with regard to the Serampore question, his steady and useful co-operation of many years endeared him to each party to the last. He was extensively known and loved both in England and in India.

Dr. Steadman first became a student in the Bristol academy in 1788; a pastor at Broughton in 1791, where he laboured for six years; assistant to Mr. Birt at Plymouth Dock, for two years,—then sole pastor of a separate community; and, finally, pastor of a church at Bradford, and president of the Theological Institution. He possessed great decision of character; peculiar conscientiousness in the choice of his sphere of activity, and in the discharge of his duties; untiring zeal in the pursuit of an object; great private worth and public estimation. He was a devoted friend of missions; and wherever his counsels were needed, or his services asked, they were always yielded with readiness, and

crowned with success. His appearance was uncouth, his manners unattractive; and yet his real goodness, his excellent sense, and his affectionate spirit, ensured him everywhere a welcome reception. Whatever the exterior might have been, the inner man was fair and noble.

In little more than two months after the decease of Dr. Steadman, occurred that of WILLIAM BURNS, Esq., of Lower Edmonton. Modest worth, and devotedness to every good object, were his characteristics. His early attention to business introduced him, first into partnership, and then into possession of the business where he was apprenticed in Lothbury. After forming an intimate friendship with Mr. Fuller, Mr. Sutcliff, Dr. Ryland, and others, he became much identified with the mission, and was extremely useful in aiding its operations. His prudence, sound judgment, and general tact in business, were of the utmost importance. For many years, he acted as its agent in London; held the office of treasurer during 1819 and 1820; received the missionaries, as well as distant members of the committee, at his house; transacted all the pecuniary concerns, allowing the missionaries to draw their bills upon him; and steadily persevered in his useful and honourable course, till laid aside by an apopleptic fit in October, 1824. Life after this, though partially revived, was attended with much feebleness, till he was finally summoned, by a gentle intimation, to enter the presence and joy of his Lord.

CHAPTER V.

BRIEF ACCOUNT OF THE REUNION OF THE SERAMPORE MISSION WITH THE SOCIETY.

"A BROTHER offended," says Solomon, "is harder to be won than a strong city:" an adage which is verified in the experience of individuals every day; and of which ten long years of separation between the Serampore missionaries and the managers of the Baptist Missionary Society, afforded, in regard to associated bodies, an ample illustration. Without attempting to apply the scales, so as to determine the proportionate measure of wisdom or weakness in either party,—an effort which might resuscitate what we would fain believe are now the buried, and will soon be the forgotten strifes of the past,—profound regret may be expressed, that even a temporary alienation should have existed; while devout gratitude is due to God for that providential ordering of events, by which divided brethren were reunited, and dissevered interests again blended and consolidated.

In consequence of the misunderstandings which had arisen, vigorous exertions were made by Dr. Marshman, as representative of the Serampore missionaries, to assist their separate operations; and both England and Scotland displayed much zeal and liberality. A committee

was formed, which soon became the executive of a "Society in aid of the Serampore Mission;" and by means of an active agency, considerable funds were raised.

During this suspension of co-operative effort, year after year elapsed without, strictly speaking, either opposition or union between the two societies. Each possessed too much piety and love to the common cause to be hostile, though their interests were diverse; and, perhaps, each had too little of a self-sacrificing spirit, heartily, and as fully as might have been desired, to sympathise in the movements of the other. Constituting the same denomination, however, and concurring in the same general objects, it was often and deeply felt by individuals, that the two societies had been driven into an unnatural position, from which many were anxious to escape. A reunion was generally thought to be impracticable, and by some it was even deemed undesirable, on the ground, chiefly, that from the manner of the separation, it was presumed, that were it effected externally, it could scarcely be cordial. Peace-makers did attempt to speak at times, but they spoke in vain; and christians of other denominations employed occasional efforts to restore the primitive entireness of the Society. The author received a very admirable letter on the subject from a distinguished pædo-baptist minister, urging him to attempt some method of healing the division; and the late Rev. Joseph Hughes appealed, in affectionate and forcible terms, to the ministers and friends assembled in open committee, at one of the anniversaries of the Society. But the time did not seem to have arrived,

when any effectual movement could be attempted, till the year 1837, the tenth from the separation, and the the twentieth from the commencement of the discussions.

The committee of the Society in aid of the Serampore Missions, having received a special summons, assembled at Liverpool, on the question of reunion, and appointed a deputation to confer with the committee of the Baptist Missionary Society. This overture having been accepted, the following gentlemen met the committee at Fen Court, on Thursday, the 7th of December, 1827,—namely, the Rev. G. Barclay, of Irvine, the Rev. B. Godwin, of Liverpool, H. Kelsall, Esq., of Rochdale, and J. L. Phillips, Esq., of Melksham. The first hour was occupied in devotional exercises, when Mr. Barclay, Mr. C. E. Birt, Mr. Godwin, and Dr. Cox, offered prayer. Several hours ensued of free discussion on the various points of difference between the two societies; and the meeting was conducted on both sides with a candour, courtesy, and christian feeling, honourable alike to all, and essentially conducive to the felicitous termination of the conference.

Upon an adjournment, the deputation were requested to prepare a statement which might define the nature and extent of their proposal, and supply a list of the stations and agents to be connected with the Society, together with an account of the pecuniary liabilities. The committee having resumed its sitting in the evening, on the withdrawal of the deputation, a considerable time was employed in deliberation, at the close of which two resolutions were unanimously passed: one expressing the conviction of the committee, that

whatever difficulties of a practical nature might surround the subject, there was no impediment arising from principle to hinder the proposed union; the other appointing a sub-committee, consisting of Dr. Cox, Dr. Hoby, Messrs. Dyer, Beeby, Bickham, Groser, Hinton, and Steane, to meet the deputation on the following morning, for the arrangement of the details. It was then agreed, "that whatever books and translations at Serampore are public property, should be transferred to the Society; and that the Lol Bazar chapel at Calcutta, having been originally intended for the use of all denominations of christians, and erected by the aid of the Calcutta public, should be appropriated to some object congenial with its original design." The time for the practical completion of the union was fixed for the 30th of April, that day being convenient in a financial view, as it closed the Indian year; but it was to be immediately announced. These proceedings received the sanction of the committee on Monday, the 11th; and on the ensuing Friday, the 15th, that of the general committee meeting of the Society in aid of the Serampore Mission, held in Liverpool.

While the reunion, thus happily accomplished, comprised the several stations connected with Serampore, it was understood that the direct superintendence of the Serampore station should remain with Dr. Marshman during his life; and the college incorporated by a charter of the king of Denmark, should continue on its own foundation, unconnected with the Society.

It was a remarkable coincidence that almost at the very moment of these negociations, Dr. MARSHMAN

finished his course. He died at Serampore on the 5th, and was buried on the 6th; while in England, the deputation from Liverpool met the parent Committee on the 7th, in London. The account of his last illness was thus given in a letter to Mr. Godwin. "At times his mind appeared to be overshadowed with gloom, especially after a paroxysm of bodily suffering; but his confidence in the 'precious Saviour,' as he delighted, during the whole of his illness, to designate our blessed Redeemer, was never for a moment shaken. And we frequently witnessed, after a night of very broken rest, the triumph of joy beaming in his eye in the morning, as he assured us that he had experienced delight in communion with God, which was inexpressibly sweet to him. A week before his death, the swelling in his hands, feet, and stomach, began rapidly to disappear, and this brought on a lightness in the head, which became painfully visible in his conversation. Yet his thoughts still turned to the work which had for thirty-eight years engaged the undivided energies of his mind; and he repeatedly prayed in Bengalee, and conversed, as in former times, in that language on spiritual subjects. But this feeling of lightness in the head was not of long continuance. He awoke from it with apparently increased strength both of mind and body, and was carried about at his own request, to visit the premises and the college. On the Thursday preceding his decease, he caused the bearer to bring him into the chapel in his tonjou, and joined, for the last time, at our weekly missionary prayer-meeting. His spirits were then, and for two or three days after, lively and tranquil. Every feeling of

gloom had left him, and he conversed with his usual cheerfulness and order on divine subjects, with all who visited him. On the sabbath evening, he sat up and read, with his former avidity, the religious publications of August, remarking, with much satisfaction, on many passages which alluded to the progress of divine truth. On the Monday, he was evidently worse, and during the night, felt that his strength was rapidly failing him. He called for his family, and informed them that he was dying. At seven on Tuesday morning, he made a last effort, and prayed aloud in the most calm and composed tone, recommending himself, his family, and the cause, to the God of all mercy; and then turning round on his couch, apparently composed himself to sleep. From that position he never moved; and in about four hours after, without a sigh or groan, resigned his spirit to the God of his earthly pilgrimage."

To give an accurate delineation of the character of Dr. Marshman, would be no easy task. His talents were of a high order, and diversified in their complexion. Even intimacy could scarcely thread the labyrinths of his mind: the superficial observer was entirely disqualified from estimating either his defects or excellencies. He had great mental power; a spirit of persevering diligence; firmness bordering on obstinacy, yet not unmingled with occasional displays of the opposite quality of mutability and indecision; tact; caution; and a certain policy in acting which bespoke extreme wariness, without, however, any real sacrifice of principle. He was, to a great extent, learned, especially in oriental languages; and he had an acute, though not a splendid intellect. No journals display a

more profound piety and love of souls than his,—a heart right with God, a sympathy of the noblest kind with the moral condition of the heathen, skill in dealing with them, and a paramount solicitude for the glory of God. He was, perhaps, too fond of rule, somewhat dogmatic, attached to personal interests, and not sufficiently disposed to make allowances for others. But with every fault, he was a noble character,—a moral hero,—a devoted servant of Christ, and worthy of being regarded as one of the three whose names have been constantly united, as claiming at once the admiration and the love of mankind. It is the distinguishing honour of the Baptist Missionary Society, to have produced a double triumvirate of illustrious individuals,—FULLER, SUTCLIFF, and RYLAND, in England; CAREY, MARSHMAN, and WARD, in India.

END OF VOL. I.

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